

# METHODIST REVIEW.

(BIMONTHLY.)

WILLIAM V. KELLEY, L.H.D., Editor.

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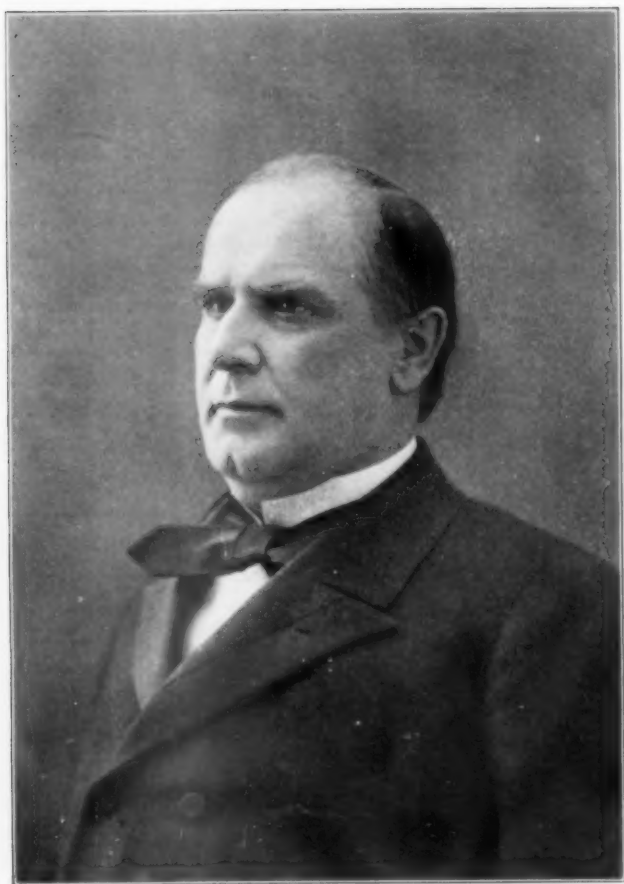
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William McKinley, Twenty-fifth President of the United States.  
Born in Niles, O., January 29, 1843. Died in Buffalo, N. Y., September 14, 1901.

# METHODIST REVIEW.

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NOVEMBER, 1903.

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## ART. I.—WILLIAM MCKINLEY, THE IDEAL AMERICAN.

"Blest is he whose heart is the home of the great dead  
And their great thoughts."

THE instinct of humanity will not let the name of the righteous perish. Men are not only inspired with love and gratitude toward their benefactors, but they also take a pride in perpetuating the fame, in immortalizing the names of their national heroes, because they justly flatter themselves that these whom they honor represent to the world and to posterity all that is best in themselves and in their nationality. These standards, these ideals, are what we would attain; these great, good men represent the national aspiration; they are the first fruit to ripen on the tree of liberty, the first sure-footed climbers to reach the summit of the people's progress, the first bright stars of the galaxy to shine out and penetrate the darkness which holds the world in mystery and fear. If distance of time is necessary to secure a proper angle of vision for estimating the historical proportions of a great man, it is for those who knew him and witnessed his development and achievements to pass the verdict on his character which the ages can never reverse. The illustrious Burke said, "Great men make great nations, great nations great men." It is our boast that great men never made a greater nation than this, and it is our belief that one of the greatest and one of the best men this nation ever made was William McKinley.

In this twentieth century, to be great, a man must first be good; honor, patriotism, virtue, character are essential elements in the basis of an enduring superstructure of fame. By these high standards have the American people tried to measure their illustrious men. So have we been proud to estimate a Franklin and a Morse, a Longfellow and a Lowell, an Adams and a Jefferson, a Farragut and a Grant, a Washington and a Lincoln, and so do we confidently, exultingly, estimate the stature of William McKinley, the ideal American. He was a prince and a great man—a prince by virtue of that innate nobility which no title can adorn; a great man in character, in common sense, in patriotic virtue, in high-minded manliness, in his sincere love of man and woman, in his dignified, unsullied, chivalrous, optimistic, sovereign Americanism.

When our President fell, what was it that turned every home in England no less than in America into a house of mourning, and from humblest chapels to stateliest cathedrals set all the bells beyond the sea tolling in sad unison with our own? It was the sorrow which had been inspired by the death of a man whom no office, no position, no title, could make greater than his own manliness had made him. Recognizing his political sagacity, his intelligent comprehension of the difficult problems of finance and economics, his high statesmanship, his superb diplomacy, his complete mastery of the situation during our war with Spain, yet, towering above all these distinguishing characteristics, the world saw the man—pure, genuine, patriotic, Christian—and to the beauty and power and glory of that manhood all Christendom paid such a tribute as manhood had never before received.

To-day in the world's highest esteem the greatest thing is character. William McKinley's was ideal. He was the Chevalier Bayard of American statesmen, *Sans peur et sans reproche*. No explanations or excuses are necessary, no mantle of charity is needed, in setting forth his character and recalling his work and life. William McKinley lived

a life to which every mother may point with loving hope and every wife with holy and exultant pride. And is not his unsullied record one of our most precious legacies? The more ideals we have the better. The more just and great leaders we have the safer will be our liberties and the surer our footing on the difficult steep of national prosperity. "The greatest men are the best;" great men indicate the direction of a nation's moral movement. They are of the people, and the power of virtue, of intellect, of God, which has lifted them up to high places is lifting the people with them. A great man is the mountain peak of a vast range of moral elevation. He springs from a high-minded race. He belongs to a lofty average of humanity as Mont Blanc belongs to the Alps. Moses, David, and Paul were possible only to a race that had been lifted up to lofty moral altitudes by the power of God. Hampden, Milton, and Cromwell could not have sprung from an inferior people, nor could Washington, Jefferson, Franklin, Sumner, Lincoln, Grant, and McKinley. They came from a stalwart race of free men whom God had been raising higher and higher by the revolutions and the evolutions of the ages. Emerson finds the philosophy of individual greatness in the influences that have been at work through the centuries. "It is the fruit which it has cost all the foregoing ages to form and to ripen." Such an individual as William McKinley could have appeared at no other time in human history. There must have been great events, revolutions, reformations, at work upon ancestors and environment, upon the blood and conscience, the heart and brain of the world, charging them with the potencies, the virilities, capable of producing such character. The soil of liberty must have been prepared by a Christian Gospel, by a Reformation, by revivals of learning and religion, and enriched by the ashes of martyrdom, by the blood of a Revolution, and of a civil war for Union and freedom, before it could have produced the bright, consummate flower of such a character as William McKinley.

Napoleon says, "Mankind are in the end always governed

by superiority of intellectual faculties." Our own Wendell Phillips has a wiser philosophy of power and influence: "There were scores of men who had more intellect than Washington. He outlives and overrides them all by the influence of his character." Horace Mann was interpreting the moral meaning of history when he said: "Ten men have failed from defect in morals where one has failed from defect in intellect." Genius cannot save immorality from the contempt of posterity. How many in our political history have sunken into oblivion carrying with them as much intellect as Washington, Lincoln, or McKinley possessed, but who failed for lack of character! The ideals needed by the youth of this country are ideals of character. Only moral greatness is immortal. Great consciences, great souls, great hearts make nations great. A civilization is but the expression of character. When Kossuth says, "Nationality is the aggregated individuality of the greatest men of the nation," he sets forth this idea but with the understanding, let us believe, that it is the moral greatness of great men that gives character to nationality.

Like George Washington, and like Abraham Lincoln, William McKinley grows in our esteem. His political wisdom, his statesmanship, his mental balance and power of initiative, his executive genius, his military talent, the soundness of his financial and economic philosophy, his calm self-poise, his grace and urbanity of manner, his genial, kindly, magnanimous spirit, his self-command, his love of man, his reverence for womanhood, his affection for childhood, his solicitude for the suffering and the oppressed, his pride in the triumphs of American industry, his faith in the justice of American law, his glory in the growth and stability of American liberty—all these this day clothe him with a beauty, a nobility, to which the distance of time gives ever-increasing enchantment.

And he was an ideal boy, a product of the ideal American home life. He was a clean lad who at the age of thirteen or fourteen years was converted in a Methodist school during

a revival. He was nurtured in a Methodist home, where an upright father, a most godly mother, and a sister of remarkable mental and moral character held before him the living models of Christian virtue. Handsome, full of pure and healthy life, chaste, gentle, and self-possessed, he was a leader among his schoolmates, and was looked up to as the wisest, fairest-minded boy in town. In all his progress to success and position he preserved the clean, quick, healthy conscience of his boyhood. Like Daniel Webster and Abraham Lincoln, he was a poor lawyer when he had no confidence in the justice of his client's cause, but he was powerful and convincing when pleading for truth and justice. The high positions to which he was exalted by the people were acknowledgments of his ability, patriotic devotion to duty, spotless reputation, honorable manhood. He was true to his mother's counsel, true to the people, and true to his God. He was an ideal servant of the people, ever appreciating, as he did, the teaching of his Master, "He that is greatest among you shall be your servant." But if his heart and genius inspired him to serve any one class or condition of humanity more constantly and untiringly than any other it was the struggling and the toiling. He sprang from the common people and he loved as he honored them. He was a self-made man who never lost sympathy for the man who begins at the foot of the ladder. Abraham Lincoln emancipated labor from the disgrace and ignominy which slavery had placed upon it. William McKinley was instrumental in leading American Labor up from its drudgery to its dignity, from poverty to prosperity. He believed in the aristocracy of patriotism, the prosperity of the nation, the progress of the world, the brotherhood of the race, and the coming of the kingdom of God. "Trust in all things high came easy to him." He was an ideal politician, and did much to give a new and long-needed dignity to that name. A Republican he was, but first he was an American; as he was first a Christian and then a Methodist. Never in the history of American politics did political antagonists lower their campaign

banners to a more honorable, magnanimous, patriotic gentleman. He was a partisan politician but not a partisan statesman, not a partisan governor, nor from the days of Washington have we had a less partisan President. On the stump or in the halls of Congress he never discussed a question without lending dignity to the debate; always cheerful and buoyant in spirit, yet he never condescended to treat grave subjects with a jest, nor was he ever tempted by momentary applause to depart from the decorum of serious, patriotic statesmanship. He was never theatrical; there were no dancing plumes on his helmet. He wore no helmet; fearless and bare-browed he went into the fight, but they who followed him always knew where he was in the battle, and his clear voice never gave an uncertain sound. As governor and President he was approachable, sympathetic, and broad-minded. Nobly and courageously he could rise above partisanship as he could rise above sectarianism. During his first term as governor of Ohio the Roman Catholics built and were about to open an educational institution in that State. They asked their governor to attend the exercises and deliver an address. He cordially accepted the invitation, and when certain zealous Protestants heard of it they were alarmed and came to the governor to enter their protest. Governor McKinley said: "Gentlemen, I am not a sectarian governor. I am the governor of Ohio; of the Catholics and of the Protestants; of the Jews and of the Gentiles. I shall make the address." "But," they argued, "if you do this your chances for reelection to the governorship are lost; it will kill you politically." "Gentlemen," said he, "whether I am to be reelected governor of Ohio or not, I shall keep my promise by these Catholic citizens of Ohio and deliver the address." And he did. That address, as the people of Ohio will remember, was one of the finest orations in support and defense of our common schools ever heard in this country. While undergoing criticism for his warm-heartedness toward the South, for his suggestion that Confederate graves be decorated and for his appointing ex-Confederate

soldiers to high civic and military positions during the war with Spain, he said: "My critics do not consider that I am President of the South as well as of the North; of Democrats as well as of Republicans. We are one people; we have one destiny; we must rise or fall together." Republican though he was, he had the spirit of Lincoln and of Grant in his appreciation of the necessity for obliterating all sectional animosities and burying forever all the hatred and misunderstandings engendered by our civil war. He stood for the brotherhood of American citizenship; not for a nation of sections, but for a national union: the universal and eternal union of the brotherhood of patriotism, the fraternal federation of a free, enlightened, and righteous Americanism.

With a prophet's vision William McKinley saw that the United States of America was rapidly approaching its age of responsibility; it was evolving into a world-power; it was becoming great enough for a mission; it belonged to civilization; it could no longer evade its share of the burdens and responsibilities of civilization. To this wise, far-seeing, courageous, God-trusting man it was given to preside over its transition from a governmental problem to a world-power. We see to-day, our prophet saw it yesterday, that the future is preparing to make great demands upon this America. These inexhaustible resources, this power of our country, are factors in the problem of the world's civilization. The United States is responsible to the entire human race for its just share in the enlightenment of the world and the universal freedom of manhood. William McKinley stood for a greater America, for a richer, a more unselfish, a history-making, a world-enlightening America. And he saw in this a Providence wiser than all politics, a law of evolution independent of all legislation, a program of destiny which no conventions ever dictate or circumvent. There was the ideal politician, the true statesman, the safe, victorious leader, the great President. No President, no statesman, has done more to give our flag honor on the seas

and our country front rank among the nations of the earth. The world has a more wholesome respect for the United States than it had before William McKinley became our President. More and more clearly does it appear that, over all the rapidly moving events which marked this last magnificent epoch of national transition and progress, his was the presiding genius. It was his mind that controlled our military and naval forces, and from the "war room" of the White House he was in immediate communication with the generals and admirals who executed his orders. Never before was a President of the United States so completely the *de facto* commander in chief of our army and navy.

The citizens of the United States may justly felicitate themselves that the last war with Spain was thrust upon them. It was not of their own seeking. It was a war against that ambitious and cruel mediævalism which believed in the divine right of tyrants, the justice of conquest, and the sanctity of oppression. It was freedom against slavery, justice against unrighteousness, democracy against imperialism. A more unselfish, heroic war was never waged, so far as concerned the American contention. Hot-blooded patriots and humanitarians as well as certain cold-blooded politicians blamed the President for his hesitation in urging Congress to declare war. But he was too good a general and too good a man to yield to inconsiderate clamor. He knew that the United States at the time had not enough ammunition for a single campaign, though he did not let the world into the secret; and, moreover, he was a man of peace and not desirous to "let slip the dogs of war." There is a holy side to every war. There was a holy side at Marston Moor, and Cromwell was on the holy side. There was a holy side at Waterloo, and Wellington was on the holy side. There was a holy side to the American Revolution, and our forefathers were on the holy side. There was a holy side to our civil war, and the boys in blue were on the holy side. There was a holy side to the war with Spain, and the United States was on the holy side.

How eloquent the story! April 26, 1898, there sped from Washington to Hongkong the history-making message: "Dewey, Asiatic Squadron: Commence operations at once, particularly against the Spanish fleet. You must capture or destroy them. McKinley." That message held the promise and potency of America's wider mission to the world.

Early morning, May 1, 1898, Dewey and Montejó were face to face in Manila Bay. At five o'clock and forty minutes, on the flagship *Olympia*, without dramatic pose or grandiloquent rhetoric, the commodore looked up to the conning tower and coolly said: "When you are ready you may fire, Gridley." Gridley was ready. In one second firing began. That calm command and quick response introduced a new naval power into the world. By noon of that glorious day the Spanish fleet had been wiped off the Pacific Ocean; the name of Dewey had risen to shine beside the names of Perry, Decatur, and Farragut; the United States Navy had become a power forever after to be reckoned with in the history of the seas; the world was more firmly than ever in the grip of Anglo-Saxon progress, and not an American seaman was killed nor a ship that floated the stars and stripes disabled—an achievement that stands unique and unparalleled in the history of sea-fighting. But the world had not recovered from its astonishment, nor America from her justifiable exultation over the glorious victory at Manila, when the thunders of another conflict pealed out at Santiago. The strength and prowess of the American and Spanish navies were arrayed against each other, and the Spanish fleet of the gallant Cervera was annihilated without the loss of an American ship and with but one American seaman killed and one wounded. And now the names of Sampson and Schley were in the sky of fame with the name of Dewey, and the United States was a world-power. Over this splendid epoch in American history presided the commanding genius of William McKinley. And, granting to every other actor in this dramatic epoch his full meed of honor, William McKinley was the master spirit at whose word of command

marched armies and sped navies to their magnificent and impressive victories, and arose the United States to her higher destiny.

No one will claim that William McKinley had the prescience to foresee all the wonderful results of our national advocacy of Cuban liberty. No mortal could have foretold the issue in our national expansion; no one could have predicted the problems which that issue was to thrust upon us. But when face to face with the new situation, surprised as he must have been, the President was not frightened or overawed. A man of destiny? No; he was a man of Providence. Calm, well-poised, self-reliant (nay, God-reliant), he accepted the new order of things, and that in the spirit of the fathers. Expansion did not alarm him, because the indications of Providence did not alarm him. He believed in the triple alliance of God, the fathers, and the people. Providence having led us out into a large place, the people and their President immediately proceeded to adjust themselves to the situation, with their eyes on the clock that was going instead of on the clock that had stopped. And when they began to look up the precedents they were confirmed in their belief that the genius of Americanism insisted on expansion. In no unworthy sense was William McKinley an ambitious man. If he ever foresaw that he was a man of destiny or a man of Providence, in the historic sense, he was too modest to reveal his dream, and, whatever it may have been given him to anticipate or aspire to, he had the patience of true greatness. Twice he put aside the nomination to the Presidential candidacy when it was within his grasp. When, therefore, he was nominated for and elected to the Presidency he went to that high office and responsible trust with the satisfying assurance of his own conscience that the Presidency had honorably come to him. When his first term was drawing to a close and the time for the meeting of the Republican convention was approaching he one day said, in a familiar conversation: "I should be the happiest man in this country if after the fourth day of next March I could

go back with my wife to our little home in Canton and settle down to the restfulness of private life. Nobody knows," said he, "the burdens of such a position as this. So far as the honor is concerned," he continued, "that I have had; that the people have given me. I have been their President. There is no greater honor in this world. And so far as my administration is concerned, it belongs to history. What has been done can never be undone. The country will not go backward. But," he said, "while I have no personal ambition or even desire for a second term, I must submit to the will of the convention and permit the Republican Party to submit my work, as the servant of the people, to the people's judgment. But, personally, I long to go back to my home in Canton and rest."

Our ideal American was an ideal gentleman. If a few honest men have not been able to approve every feature of William McKinley's policy they have been sincere and intelligent enough to admire his personality. Narrow men fail to distinguish between a great man's theories and his character, his policy and his personality, and they easily lend themselves to abusiveness, caricature, and vituperation when they disagree with him on political issues. But here was a man who never retaliated. He never stooped to answer any charges made against his honor, sincerity, and purity; never permitted the antagonistic views or expressions of honorable political opponents to interrupt his friendly intercourse with them or lessen toward them his good will and courteous consideration. If he were ever stung by malignant criticism his natural sense of honor and his Christian spirit of tolerance and forgiveness prompted him to forget the injury, and to forgive the word or act which he was quick to attribute to a good rather than to a base motive. This ideal American was a Christian. The religious no less than the political world suffered an incalculable loss in his untimely taking off, for he was a devoted friend of every holy cause, a man of God, a consistent follower of Jesus Christ, who to him was both Saviour and Ideal, perfect Example and su-

preme Sovereign. To him religion was a life; it was the power of God within; it was a heavenly impulse and aspiration. Born among "the people called Methodists," he early sought a conscious experience of the love and favor of God through faith in Jesus Christ. The Bible became "a lamp to his feet and a light to his path." To him, what the Bible said God said. Interested as he always was in every phase of thought, in literature, politics, economics, and education, when he attended church he was eager to hear the word; no other theme was a substitute for the Gospel to his heart. The sermons most highly commended by him, whoever may have preached them, were spiritual, heart-feeding sermons on Christian experience, the love of God and man, the Holy Spirit, peace, brotherhood, Providence, the beauty of holiness, and the sublime self-sacrifice of Jesus Christ.

He was a member and trustee of the Methodist Episcopal Church of Canton, Ohio, which he always spoke of as his religious home, a place very dear to his heart. When he experienced religion and joined the church he entered upon the active duties of the Christian life, becoming a Sunday school teacher and superintendent. Then he became identified with the temperance movement in Canton, and with the work of the Young Men's Christian Association, of which he was president. To the last he took a deep interest in this association. Indeed, the interest never died which in early manhood he had taken in every phase of Christian work. During his Presidency he not only willingly but eagerly gave audience to the representatives of the great religious movements of the country, kept himself thoroughly well posted on the details of benevolent and religious conventions, missionary enterprises, Sunday school and educational work, and never hesitated to avow his faith and interest in everything charitable, humane, and religious. The Sabbath day always found him in the house of God, and always promptly on time. No worshiper ever seemed more sincerely to say, as he sat in his pew, "I was glad when they said unto me, Let us go into the house of the Lord." He loved preachers,

and just missed becoming a preacher himself. His mother often expressed the wish that Will should be a Methodist preacher. In fact, she hoped he might become a Methodist bishop, and thought that would be a prouder distinction than to be President of the United States. It had often been reported that he was at one time a local preacher, but he said, "No; I have been everything else in the Church but a preacher." He insisted that the army needed first-class men for chaplains; men who would succeed anywhere; educated, evangelistic, spiritual, Holy Ghost preachers. On one occasion it was suggested that a certain preacher had been recommended for a chaplaincy by his senator, a prominent politician, when Mr. McKinley said: "I am not sure that Senator —— knows as much about the qualifications of a chaplain as this brother's fellow-preachers and his bishops know about him. What do they say?"

He was very anxious to have the Philippine Islands evangelized. His first thought was that the United States would possess Luzon alone. "That island," said he, "civilized, and lighted up with the Gospel, will give the light of Christianity to the entire archipelago." He hoped the churches would send able, thoroughly consecrated missionaries to the newly opened field. He was a firm believer in and a liberal supporter of missions, never failing to make a large annual contribution to the cause. It is pleasant now to remember Mr. McKinley's loyalty to religion. No official business quenched his spiritual fervor. In that memorable journey across the continent he saw and acknowledged the leadings of the "Kindly Light." He was deeply touched by the hospitality and generous welcome of the South. It was a revelation to him, and he rejoiced at the signs of growing reconciliation between the so-called sections. The wonderful reception of California took him by surprise. "It was simply magnificent," he said. And the tender solicitude and care of the people during those anxious days when the life of his precious wife was hanging in the balance filled his heart with a gratitude which he carried to the grave—yes, to the skies.

But in describing that anxious homeward journey he revealed his unwavering faith. During the days of the Spanish-American war the concern of this Christian, praying, God-trusting President was, not to know what mere politicians thought, but to know what God and the people thought. He believed God was with the people. If he waited, it was only to be sure of the providential indications. When he believed that he knew the will of God he never hesitated. If he was slow to resort to the sword it was because he loved peace; but when war was inevitable he was swift as an eagle.

Not alone in state papers, proclamations, and public addresses, but much more in private conversation, did he show that he possessed the magnificent faith of our fathers. He not only dared to follow where Providence seemed to lead, but, having followed, he dared humbly, and yet bravely, to throw the responsibility upon Providence, and then give God the glory for all our victories and successes. Speaking of his frequent references to Providence in his speeches and proclamations, and of the criticisms which his political opponents jestingly made upon them, he said, "They may sneer at the idea of Providence if they will, but no man who doubts there is a Providence controlling the events of history will ever sit here," and he tapped the table to indicate that such a man would never be trusted by the people or elected to the Presidency.

In the last moments of his life, and in the triumphs of that calm and peaceful death, this faith in Providence rose to the sublime: "It is God's way. His will be done, not ours." From that deathbed there has radiated a new inspiration to Christian faith. Nothing more profoundly impressed, more exultingly thrilled Christendom than the calm serenity, the perfect submission to God's will, the fearlessness and peace of this man who met death with a song. The glory of that translation thrilled the Christian world and gave to every praying man a new reason for the hope that is in him. When he bade the world farewell in those calm

and kindly words, "Good-bye, all, good-bye," all pure, high-minded men took those words to their own hearts. They were heard in every home, in every schoolhouse, in every mill and workshop. And there welled up from the heart of every wife and mother and holy woman, every toiler and swarthy mechanic, every soldier and sailor, every teacher and minister of God, every patriot of every party and every creed, a choking, sobbing, but loving, "Good-bye, true man, faithful servant, noble President, great American; good-bye."

Good-bye—but not to be forgotten! On granite shaft and marble arch posterity will trace the legend of his virtues. In laws that "make the bounds of freedom wider yet;" in the characters and lives of peoples new-born to liberty and light by his wise power; in songs that future generations learn to sing; in histories that shall trace events to their philosophy; in the unfolding mission of greater America; in the widening sway of Anglo-Saxon civilization; in the coming empire of universal brotherhood and peace, will be preserved forever the name and memory of William McKinley.

*F. M. Bristol.*

## ART. II.—REALMS OF POWER FOR MIND AND HEART.

IF it were asked what is the chief characteristic of our world the responses might be as various as the respondents. The artist, seeing the myriads of flowers, each atmosphered afar off with fragrance; the gorgeous colors of bird life, the waving grace of grass and trees, the momentary and illusive play of color and form in sea and sky, the fresh creations of morning and evening splendors, might say the chief characteristic was beauty. The utilitarian, seeing how everything lives for service, the bee for honey, the sheep for wool, the ox for work and meat, the earth for vegetables and grain, the clouds for rain, the sun for giving life, might say the chief end of the universe was utility. He who hears "the multitudinous laughter of old ocean's waves," or this morning's five o'clock ceaseless thrill of bird song, watches the exquisite mazes of insect dance in air at noon, or at the drawing on of evening time, who knows that all animal life is one long joy from the insect of a day to that leviathan of the deep that God made to *play* therein, might say it was joy. The meditative philosopher who sees the adaptation of means to ends—birds to air, fish to sea, the almost—might he not say quite?—thoughtful selection of material by plants for growth and use, the harp of a thousand strings in man's body, every one attuned to use, the journeying wind, the flowing stream, the life-bringing sea, the marvelous balance of the ponderous orbs of the sky, so that the greater centrifugal force of the sun at a world's perihelion, or the less at aphelion, is exactly balanced by varying speed, and age-long movements that portend disaster correct themselves at length by innate forces and laws—he who sees this department might say the chief characteristic was wisdom. But suppose there was a nature large enough to see all these departments, and realize that all beauty, utility, joy, and wisdom had to rest on some primary cause and be kept in

active being by some continuous upholding, and he were to see in every leaf-making and bud-unfolding, in every beat of wing, leap of beast, flight of cloud, majesty of storm, uplift of mountain, carrying of worlds, a need of a present efficiency, would not he say that the prime characteristic was power, and that all other characteristics were possible because of an original agency that has these vast expressions in the beginning, and that has vaster expressions in the continuous upholding through unthinkable ages and measureless space? We would begin at once an investigation of this amazing realm. It would be a slow process. Suppose a really developed man who had never seen or heard of a locomotive were put on one already fired up and on the track. How long would it take him to find out its powers and possibilities? If he blundered into pulling the throttle he might never learn the use of the brake, nor of the injector, till he was taught the one by leaving the track on a curve, and the other by blowing up the boiler for lack of water. How long would it take the average man, untaught by others, to learn the use of theodolite or spectroscope? How much longer of a universe, in little departments of which these instruments have place?

But let him begin to investigate power. After the labors of millions through millenniums we find these results: Gravitation was the first and at one time the only knowable power. There was no cohesion in the infinitely diffused star dust of a cloud, no chemical affinity, certainly no power of vegetable or animal life. There was only a power of contraction, a drawing together. The other forces mentioned above were of necessity added subsequently and in the order named. It is also known that gravitation is the weakest of these forces. Gravitation does not tear apart the particles of a suspended wire. Cohesion is superior. So of chemical affinity. In rolling sand gravitation pulls the particles of gold down to bedrock because they are heavier. Water is made of two airs, oxygen and hydrogen; the atomic weight of the first is nearly sixteen times that of the second. But gravitation

does not sunder the heavier of the two airs from the lighter in rolling water. Chemical affinity is stronger. So vegetative force masters gravitation and lifts up a hundred tons of matter in a tree hundreds of feet high. It also overcomes the cohesion of the soil and rock, the chemical affinity of water, and appropriates their dissevered particles to its own use in new combinations. For our purpose there is no need to treat of the power of gases as steam and explosives, of electricity and magnetism. The power of mind over all these forces needs no assertion or illustration. It masters and handles them all within limits of space. No thinker can fail to ask for the origin of all these powers. Were all these potencies and possibilities latent in the fiery star dust of a cloud? Were they all derived from the once sole existent force of gravitation, or were they imparted from time to time as the progress of development required? There can be no evolution without a previous equal involution. To conceive of all these forces as involved in such hostile circumstances to remain latent through unrecordable time implies a tremendous stretch of thinking, and an unnecessary greatness in the Involver. If, as evolutionists claim, a dozen separate potencies including life could be given to the fiery star dust of a cloud at once, most of them to remain latent for millions of years, certainly they could be bestowed successively, and when needed for immediate activity. What is His way of working, now and under our eye? He endows man while his members are as yet unfashioned with certain potencies for evolution and development. The germ is to grow to the stature of manhood. The unknowing mind is to grasp the knowledge of earth and take in all the stars. The clinging to the mother for sustenance is to develop into an affection that is ready to sacrifice life itself for that mother. There is an evolution of germ into all that manhood means. But is there no subsequent endowment? Every Christian knows there is. When another and higher kind of life is needed a new creation is provided. A new birth is possible. To that microcosm, man, power is added to become a partaker

of the divine nature. It is as great a change, as portentous an advance, as to add to dead material worlds the amazing potencies of life, and to them the potencies of consciousness and of conscience. Unfortunately, scientists are sometimes unacquainted with all the facts in the case. And this one, of the highest nature possible, should not be omitted in the consideration of the lower ones.

It seems, then, that God's way of working is to endow successively with power according to need and opportunity. This seems to be, if not the only way possible, at least the only way reasonable. Endowment that is to lie unproductive for millions of years is not economical, nor good financiering, even if it were possible. To evolve all these greatest forces from the first and least one of all is unthinkable. It requires that a greater be taken from the less, and that less remain as great as before. Or try another dilemmatic suggestion, namely, that part of one force be transmuted into another. Suppose that a part of gravitation, a force universally present in all space, be transmuted into a local force of higher intensity, as first cohesion, then chemical affinity, and so on through all the forces to mind. This would necessitate one of two things: (1) to make cohesion the first result of transmutation great enough to bear the subtraction of all subsequent forces, or (2) to make repeated drafts on the original gravitation for each successive force as needed. This would require an enormous diminution of gravitation at one time, or at many times, when neither fact shows it to have been done, nor theory allows it to be consistent with either the stability or development of the universe. And cohesion being a weak, a local force, the derivation of higher forces therefrom by transmutation of a portion of it is impossible. There remains, therefore, but one other conclusion, namely, that forces have been added from time to time as needed in process of development. No man thinks these material forces are eternal any more than he thinks matter is eternal. Matter and force cannot be eternal because force is in a state of dissipation. Science and revelation declare

that there must be an end of the present solar system. The promise is of a new heaven and a new earth, wherein dwelleth righteousness. I make or create all things new. One creation is not enough in a system of progress. We reach this conclusion, then: In the beginning God. He is almighty, the source of all power and from whom proceedeth all things. Nature and revelation combine to say the order was, nebulous matter, without form and void; then a palpitating movement from without moved upon the abyss of the fluid, that is, not solid; next a resultant light as "good" as the sun since this world was a sun; then a dark crust on the earth formed by the radiation of heat, and so the "good" light was confined exclusively to the sun, and the darkness appeared behind or in the shadow of the dark earth. All this, together with uplifted mountains and seas in depressed valleys, was the result of one force, gravitation, moved upon infinitely extended matter. If the matter of our solar system originally filled a sphere as large as the orbit of Neptune, its farthest known planet, it must have been four million times more rare than the air at the earth's surface. Its concentration into shining and then dark worlds, with magnetic, electric, and other mere material force, belongs to one set of endowments. It may be observed in passing that gravitation acts with rare discrimination, attracting some things and not others, for example, the celestial ether. This has inertia, is intensely powerful and elastic, but not subject to gravitation. All matter may have been in that condition once, but some of it was endowed with gravitational power when the Spirit of God moved upon it, and some not.

But now we come to an altogether different kind of forces. Life came, first vegetable, then animal, developing into a high grade of intelligence, affection and will in animals, and to conscience in man. It had to be a new endowment, not a development from the first force. There are chasms between death and life that death can neither leap nor bridge. The same is true between unconsciousness and consciousness, between irresponsibility and conscience, between the grunting

hog that never looks up to see who shakes down the acorns and a reverent soul aglow with rapturous love and ecstatic worship of the infinitely holy God. As stated in a previous paragraph, there is given to those who believe on Christ power to become partakers of the divine nature. It is a new endowment and not a development. It is most easily understood by regarding it as a department of power for mind and heart, as real and legitimate as gravitation is for the kind of matter on which it works, as forceful as steam under the incitements of heat, as swift as electricity in its flight between suns and their worlds. This is great news, a real gospel. This is the exact definition of Paul. "The gospel is the power of God." How plain it was made by Him who illustrated life and immortality. The kingdom of heaven is like bare grain. It has such innate power that it masters gravitation, cohesion, and chemical affinity, and becomes a field of wheat, where the cloud shadows play and the wind comes to scent its wings to a journey over the earth. The kingdom of heaven is like one grain, almost invisible, least of seeds; but it has innate power to become a tree full of pungent fragrance and bird song. The kingdom of heaven is like leaven. It alters the nature of the particles it touches and endows them with power to alter the nature of particles beyond. It is not an army in a hostile country growing weaker with every day's march, but in a friendly country that pours in supplies and recruits. It is power that does not merely conserve, but it multiplies itself. *Crescit eundo*. Since there is a regular department of power for mind and heart, it will have the same general characteristics as other general realms of power. It will have as regular and legitimate ways of working, can be made available by man or let alone as well as others. What are some of the general characteristics of realms of power?

I. They are everywhere present. No lone sailor in arctic, equatorial, or antarctic seas ever comes to a place where the magnetism he needs to direct his needle to the pole is absent; no comet gone from its sun thousands of years, flying its

thin, elliptical orbit, ever comes to a place where gravitation is not. The elastic leash holds; and away in space where its sun is a scarcely visible speck and the awful cold of space is not ameliorated a single degree by its heat, gravitation swings it round the far aphelion and calls it back to its own sun. So of the realm of power for mind and heart. No cry ever went up for help and power from Greenland's icy mountains or India's coral strand that did not find this true. "The word is nigh thee, even in thy mouth and in thy heart; that is the word of faith." It is as available for the heavenly spaces as for earthly limitations. In the unknown future it will be the same power as in this living present.

II. Every power we know of is sufficient and limitless. Steam does not falter. Inspire it with the earth's internal heat and it helps lift the mountains miles high, hundreds of miles wide, thousands of miles long. Gravitation does not weaken. Tie a string to a stone and whirl it round in air and feel the pull. How much pull? That depends on the size of the stone, the length of the string, and the swiftness of the whirl. Suppose the stone be eight thousand miles in diameter, the length of the string ninety-two and a half million miles, and the swiftness of the whirl a thousand miles a minute, what will be the pull? Tie the earth to the sun with steel wires, every one with a tensile strength of half a ton. How many would it take? Put them on all the surface of land and sea, from pole to pole. They must be so close together that a mouse cannot run round among them. Yet gravitation bears this tremendous strain. It handles this great world as easily as the air does a bubble. It not only handles this world, but its sun, a million and a third times greater; and not only our sun but other suns thousands of times as large. There is plenty of force. So in the realm of power for mind. He who felt himself the chief of sinners found mercy. He preached a gospel that saves to the uttermost. If all the sins of all the ages were heaped on any one soul he would offer it salvation. And in all his afflictions, unequaled except in case of the Christ, he said,

"Blessed be God, the Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforteth us in all our afflictions (so much) that we may be able to comfort them that are in any affliction."

III. All powers are ultimately for the service of man. Elephants cannot use steam, nor birds electricity. Man cannot spend his time chewing and digesting cuds and do anything else. But the leisurely cow and stupid ox can devote their whole time to making milk and beefsteaks that the eager man can appropriate in fifteen minutes and go on about his higher work. Grass rises two grades in the process. It is a law of nature that the big fishes eat the little ones, and all orders of being exist for the service of others that are higher. That is right. God does not want a world of protozoa, nor even of pollywogs. Let them live their happy day and serve the world more in their dying than by their lives. Endermites may give by their corpses a higher beauty to the marbles of the Taj Mahal. The first thought about man was, "Let him have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth." And besides fish of the sea, "whatsoever else passeth through the paths of the sea"—gravitation, magnetism, etc. So we may sing with truth and modesty as well:

We for whose sake all nature stands,  
And stars their courses move;  
We for whose guard the angel bands  
Come flying from above;  
We for whom God the Son came down  
And labored for our good.

Since we have proved by long experience that all the powers of the lower departments freely give themselves for our service, we may easily believe the higher ones will do the same as readily. What a blessed assurance! What boundless opportunity! Any man who wants to do more than he can may find abundant help. For long ages men did without steam, electricity, and explosives. But they were always in waiting, always illustrating their power, and saying, "Won't you take and use us?" Volcanoes and thunder and light-

ning were none too great nor loud nor bright to be lavished to try and make men understand their willingness to serve.

IV. All powers are by nature transmissible. Niagara works as readily at Buffalo as at the Falls. Los Angeles dynamos and cars are driven by power generated eighty-three miles away. The power of thought is transmissible by spoken or written word. Courage is a mental wine that inspires all who see it. Laughter is catching. Joy is contagious. Then certainly the power of God is transmissible. Nothing is too hard for it to do. No measurable time is required. Methodist ministers everywhere ask men of any degree of vileness to expect to be made wholly clean at once, in any depth of despondency or even despair to receive the joy of the Lord. The first word, that "power belongeth unto God," is no more true than the next word, "Unto thee, O Lord, belongeth loving-kindness" for men. It is Jehovah who saith, "Let him take hold of my strength." Since there is as regular a department of power for mind and heart as for matter, it follows that it has regular laws and modes of being worked. Only the man who has music in his soul can work at harmonies, only the artist can make symphonies of color, only the pure in heart, or those who seek to be, can see God. The present locomotive is the result of the careful thought and experiment of a thousand men; such a magnificent result is not easily attained. Edison sometimes spends a whole night in developing an idea. A psalmist anticipated the dawning of the morning, that he might meditate on God's word. And the Christ offered up prayers and supplications with strong crying and tears. The highest results demand the highest endeavors. What may be expected to come to men from this realm? The Gospel is the power of God. What God is, his power will give. He is all-wise. Our science is the feebly comprehended A B C of his science. The opening of his word giveth light. It giveth understanding to the simple. His commandments make one wiser than his enemies, and meditation on God's testimonies give more understanding than all one's teachers. The great histor-

ical verities of Joseph and Daniel and thousands of men in all ages, including ours, are practical demonstrations of this truth. A Christian nation is wiser than a heathen, because of these impartations of this wisdom and its developments.

There are various opinions about the fact of divine immanence in matter. So there are about human immanence in the body. Some hold that every movement and every standing still in nature is a result of the immediate outgoing of the divine will. Others hold that laws (whatever they are) were imparted to matter, and they work on ceaselessly without supervision. Why not both? In sleep bodily movements, heart beats, nutrition, elimination, etc., go on without known supervision. But on awaking a hundred movements are made by the direct act of the will. We question whether the universe is God's body or God's work. There is matter sufficiently fine, pure, and intensely alert to be a body for God. It would be without "parts." He who incarnated himself in a human body might let electricity, or celestial ether, be a form of his expression. They are more alert and swift than the human mind can conceive. We talk of their hundreds of millions of millions of vibrations a second, but it is only talk, not comprehension. As we are clothed with flesh, so a psalmist said, "Thou coverest thyself with light as with a garment." So in Daniel's vision, and John's. It may be that it is more than a figure of speech that says God is light. In every widely received error there is some truth. There is some in pantheism. Paul did not hesitate to tell even such people as the Corinthians they were the body of Christ. And it is no violence to a devotional spirit to think of God's being related to the beautiful orbs of light somewhat as man's soul is to his body. The eminent astronomer C. A. Young says, "If I were to say what I really believe, it would be that the motions of the heavenly spheres of the material universe stand in some such relation to Him in whom all things exist, the ever-present and omnipotent God, as the motions of my body do to my will." And Herschel said, "It is but reasonable to regard gravity

as a result of a consciousness and will existent somewhere." It is asserted that there has been an occurrence in our world's history for which the human mind can discover no possible cause in the regular laws and forces of the material universe. Beyond question there was once an almost tropic climate at the north pole. The change to the present climate could be accounted for by a change of the obliquity of the earth's axis to the plane of the ecliptic. Nothing could change it so far as we can now see but an act of the divine will such as introduced the epochs already referred to. There must have been such epochs, whether this change of obliquity was one or not. This illustrates and makes clear the evident epochs in man's relation to the realm of power for mind. Whatever the continuous divine immanence in man, there ought to and will be times of refreshing, revivals and pourings out of the Spirit in pentecostal abundance. The obliquity of man's axis of revolution to the plane of divine procedure may be changed and the Sun of Righteousness be set, that is, appointed for times and seasons of summer bloom, autumn fruit, and winter rest. Epoch after epoch of advance in order of being and perfection of performance may be appointed to man, as well as to the world. New earth has been again and again. New heaven may be. All agree that the realm of power for mind and heart invades man in conscience and inspiration for prophecy. But a forcible invasion is not comparable to sought and welcomed comings. Steam in the solfataras and lightning in storms forced themselves on man's attention to his exceeding terror. Sought and welcomed, they are God's most helpful material gifts.

All these points have been demonstrated in the spiritual history of mankind as clearly as anything that is written on the rocks or carved in the mountains and canyons of the earth. When the apostles were commanded to go and disciple all nations, and turn the world upside down in the matter of opinions, morals, and eternal hope, what human probability was there of their success? Not the slightest. They

had neither temples, learning, eloquence, social standing, nor any one human element of success. Against them were all elements of human power—superstition, learning, social influence, religion, civil power, and military might. Men were pitiless in the use of them all. Ten great persecutions in the first three hundred years sought to wipe the earth clean of even the memory of the Crucified. His followers "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted; they were slain with the sword, they wandered about in sheepskins and goatskins, being destitute, afflicted, and ill treated." By hundreds they were thrown to the wild beasts in the arena. They were wrapped in tarry sheets and set on fire to light the gardens of Nero's lust. They were driven from the face of the earth into catacombs and dens and caves. And yet this Gospel spread. Tacitus says that there was not a village far up the Alps where there was not a little company that gathered together before sunrise to sing hymns of praise to Christ as their King and promise each other to be faithful for another day. They knew not if they would ever meet again. Why did it spread? Why go on conquering and to conquer? How could it subdue the earth? What is this that all the remorseless powers of earth cannot conquer? There can be but one answer. It was the power of God in epochal manifestation. There is a promise of God in Joel of which the Pentecost was but a partial fulfillment; when men learn the laws of the realm of power for mind and heart as well as engineers know the realm of steam, and give themselves as perfectly to the utilization of that power, the Spirit will be poured out on all flesh, and the knowledge of God will cover the earth as the waters cover the sea.

Henry W. Warren

## ART. III.—THE PLACE OF CHRIST IN THE GOSPEL.

EVER since Professor Harnack published his book which appeared in this country under the title *What is Christianity?* there has been raging in Germany a fierce controversy on the subject of this article. There is evidence that the controversy will be taken up in this country also. For this reason, and because the subject is so vital, a fresh examination of the theme appears to be demanded. The first thing to do, naturally, is to limit, at least in some general way, the scope of the word "Gospel." And in so doing it is necessary to point out that Gospel and Christianity are not synonymous terms, and that they are not equivalent in their implications. The Gospel is central in Christianity, and the Gospel and its presuppositions and concomitants constitute Christianity. Among the chief presuppositions of the Gospel are the existence and personality of God, human responsibility, and, therefore, the guilt or ill desert of sin, and by consequence the ruin in time and eternity wrought by sin in human character and destiny. Among the chief concomitants of the Gospel are the obligations to personal holiness in spirit and conduct, and to devotion to the cause of propagandism committed by Christ to his disciples. It will thus be seen that the presuppositions pertain largely to human conditions and destiny, and the concomitants to human duty. But the Gospel—the good news—certainly does not pertain to these dark conditions, nor to the dark destiny to which they point. Nor, on the other hand, is the Gospel a message of duty, however noble and great. Rather is it a message of human possibility—possibility of release from what we now experience and of entrance upon new experiences and a new career commensurate with the grandeur of man's essential nature. This is what constitutes the Gospel gladness, that it promises release not merely from undesirable earthly conditions and surroundings—these are hardly a presupposition of the Gospel at all—but from the

deepest evil which can stand in the way of human development, the evil of sin; and that it promises one the attainment of all the highest and profoundest and noblest aspirations of his soul. How, now, is Christ related to this Gospel?

In the first place, he is the bringer of the message. However we may account for it, men have not only recognized their worth more adequately since Christ than before, but they have been encouraged by his teachings to hope for the realization of that which is noblest in character as those who have not heard of him do not hope. Apart from him men are relatively well satisfied with their moral and spiritual condition. Wherever the knowledge of him has gone men have become discontented with present moral attainments and have come to strongly desire better things. It may be truthfully said that that one question of Christ, "What shall it profit a man if he shall gain the whole world and lose his own soul?" whichever way it be translated, annihilated the old order of things. Men had been brought face to face with an estimate of values that must forever render men of sin and men of the world uneasy. It seems like a very simple question; but it is so put as at once to reveal the worth of the soul, and to appeal to all the deepest moral feelings of mankind. Once those deeps are stirred they can never be stilled until the world loses its grip upon us and we are free to work out our higher career. But equally elemental in its power was that saying of Jesus "that ye may be the children of your Father which is in heaven." For the filial relation here referred to is not that of adoptive children so strongly emphasized by Paul, but it consists in the moral likeness to God. And while the other saying reveals to men how utterly foolish and unworthy of the human soul the ordinary slavish love of the world is, and so arouses the spirit of discontent, this one serves to awaken the spirit of desire and to keep it alive until the highest conceivable perfection can be attained. Likeness to God is an intangible thing, but the belief that it is within our reach affords the most blissful and impelling expectation known to the human race.

Christ was also related to the Gospel as its effective agent. There are two comprehensive facts which make this evident. The first is that Christ removed the barrier between themselves and the realization of their ideal which men saw in God. That barrier was the supposed attitude of God toward men. Because the human conscience does its work in all ages and among all peoples it does not take long for men to lose their self-respect. But when to this is added the belief that the almighty and all-knowing God is holy and cannot look upon sin, men either seek to justify themselves before him—this is the way of the Pharisee—or else they fear to make any approach toward communion with him—this is the way of the neglecter of religion. Thus that indispensable doctrine, the holiness of God, becomes a barrier to man's approach to him. The holiness of God must be maintained. The way out is not that of denying or minimizing it. And yet in the minds of all men God's holiness, however crudely or however correctly conceived, is likely, because of the uniform and severe condemnations of conscience, to attract a disproportionate amount of attention. So that any effectual reconciliation with God seems excluded by the necessary doctrine of the holiness of God, and by the activity of conscience, which we cannot allow to abdicate. To the well-instructed Christian it is, of course, clear that this emphasis upon the holiness of God results in a one-sided conception of the divine character. But we owe it to Christ alone that we entertain a more correct and adequate opinion of the relative importance of the divine attributes; for it was his doctrine of the Fatherhood of God which, while it left a place for the holiness of God and the undisturbed authority of conscience, yet removed the barrier to man's approach to the Deity. Much as has been made of this doctrine of the divine Fatherhood it appears not even yet to be fully appreciated. This is due, perhaps, to the fact that it is so often misunderstood. Like so many other doctrines pertaining to the Deity it is an anthropomorphism. This fact is overlooked by many, and as a result they have most im-

proper conceptions of the great truth it expresses. Men who are in mortal terror lest our thought of God should include certain human imperfections adopt this doctrine because it seems to fit in with their kindlier feelings, but too often they neglect to analyze it to see just what elements of human Fatherhood may be worthily ascribed to the Deity. In a general way they regard it as significant of the providence of God, and especially of the love that God bears to his creatures, as opposed to the exercise of that strict justice which the thought of God as a ruler or judge conveys. Thus they set the love of God in antagonism to the justice of God, which is as baneful a mistake as that of the older theology which reverses the order and sets the justice of God in antagonism to his love. From the standpoint of Christ there is no antagonism. He never allows us to so conceive the love of God as to blind us to his justice, nor when thinking of the justice of God, to forget his love.

It seems strange that anyone should so grossly misunderstand the great and epoch-making revelation of God as Father. The perfect earthly father never ceases to love even his wayward children. He brought them into the world, and in so doing he took all the risks as to their conduct. Should they bring disgrace upon him, should they prove themselves unworthy to be called his sons, he still must love them. He cannot be justified in disavowing or steeling his heart against them. In proportion as he is capable of divesting himself of his parental love is he an imperfect parent, and we must not anthropomorphize God in the sense of supposing that he ever ceases to love us, however far we go astray. But, on the other hand, the perfect earthly father cannot deal with the wayward son as though he were dutiful and noble. To do this would be not only a gross injustice, but it would be so subversive of all good morals within the home, and even in society at large, that it would prove a father weak, and recreant to one of his highest duties. Particularly is this the case while the children are still dependent upon the father for guidance in the way of life as

we are dependent upon the heavenly Father. But if it is an error to anthropomorphize God by supposing that he can ever cease to love even his most disobedient children, it is equally an error to anthropomorphize him in such a sense as to suppose that he can, simply because he is a Father, ignore the fundamental distinction between those who seek to perform their filial duties and those who neglect them. The weakness of an earthly father may lead him either to undue severity or undue indulgence; not so the heavenly Father. The advantage of the paternal as distinguished from the rectoral view of God's relation to man is not to be sought in the disregard of love for distinctions in conduct. Neither the perfect father nor the perfect judge can do this. The advantage is that it is a relation in which all the moral attributes of God can display themselves, while the rectoral view provides for only a part. We must suppose, therefore, that in God love is not only consistent with the proper distinctions between the conduct of his various children, but that his love is the very ground for making this distinction both in thought and in the treatment he accords them. Hence the parable of the prodigal son, if it is intended to teach anything about the Fatherhood of God, is certainly not a revelation of the whole fact; else the complaint of the older son is justified. It must be admitted that for the human father to convince his son that he still loves him notwithstanding all his evil ways, and in the face of the necessary rebukes, punishments, and, possibly, of final disinheritance, is extremely difficult, if not impossible. But this Christ was able to do for the heavenly Father and his sinning children. If we viewed only this one aspect of Christ's work we could not be surprised that the older theologians talked much about and praised highly the wisdom exhibited in what they called the plan of salvation. For he certainly went about it in a manner which displayed the profoundest insight into the elements of the problem and the firmest and most complete mastery of them conceivable. Had he come with a message of repentance as a condition of the Father's love

there would have been nothing unusual in his offer and it would have had the usual effect. The estrangement must have continued. Had he come ignoring the claims of righteousness to declare the Father's love men would have felt that there was some weakness in God such as to deprive his love of its value. But in no such way does Christ represent the Father. Sin is sin in God's sight, and must be repented of, and forsaken, and forgiven. Jesus comes with no message which breaks down the distinctions of right and wrong by promising to treat all alike in the end; but with the most solemn warnings to be found in human language that sin persisted in will end in most fearful disaster. Nor, on the other hand, does he come with a message which relieves man of the necessity of immediate choice. There is nothing which can by any twisting and turning of theologians of the emotional school be warped into a suggestion that since God is almighty and since God is love he will not allow himself to be defeated in his desire to save every man. With the utmost impressiveness he lays upon man the burden of determining here and now his eternal destiny. Nor is there anything in the doctrine of Fatherhood itself to suggest any relaxation of human responsibility. God is Father; but the father must often painfully watch the downward progress of his children to ruin. There is nothing in fatherhood—not even in almighty Fatherhood—to prevent that result. But neither does Christ come with a message from an offended dignity. He does not represent God as withholding his love until men repent, but as loving them whether they repent or not. It is the very doctrine of the Sermon on the Mount—"love your enemies." God, says Christ, does that, and he urges his hearers to do the same. The echo of this teaching of Christ is heard in the words of Paul that "God was in Christ reconciling the world unto himself," and, "Now we are ambassadors for Christ: . . . we pray you in Christ's stead, be ye reconciled to God." Here, whatever is taught elsewhere, is plainly no doctrine of the reconciliation of God with man, but rather of man with God. The of-

fended party does not wait for the offender to seek reconciliation. That would be man's way. But in so doing he does not say that he will let bygones be bygones. In such a message as this there is no mistaking either God's holiness or God's love. But the very strength of the love is the fact that God does not abate one jot or tittle of his holy law. It is a display, not of weakness, but of power exercising magnanimity. Thus man finds the barrier erected by his conscience between himself and God removed without touching the conscience of man or the holiness of God.

But Christ is the effective agent of the Gospel also in that from him the vital force of the whole movement proceeds. The Gospel is more than the doctrine of man's worth and God's love. It is a life energy to be imparted, without which the benefits of the Gospel cannot be enjoyed. And here is the point at which it is evident that Jesus does place himself at the very center of the Gospel. An examination into the facts will show that Christ vouches for the doctrine, and that he at the same time considers himself the means by which the promise of the Gospel is to be realized. With regard to the doctrine see how he speaks. It is all from himself or about himself. The pronouns I, me, my, mine, and the designation of himself as the Son or the Son of man, are constantly on his lips. Over and over again he uses the formula "I say unto you," or "I tell you," or "I speak unto you." He claims exclusive knowledge: "No man knoweth the Father save the Son, and he to whom the Son will reveal him." That he also makes himself the vital force in man's realization of the Gospel is seen in such words as, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" "The Son of man hath power on earth to forgive sins;" "I am come to seek and to save that which is lost;" "O Jerusalem, Jerusalem, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not;" "Whosoever shall confess me before men, him will I confess before my Father, and whosoever shall deny me, him will

I deny;" "Think not that I am come to send peace on earth; I am not come to send peace, but a sword;" "He that loveth father or mother, or son or daughter, more than me is not worthy of me;" "He that receiveth you receiveth me;" "Whosoever shall lose his life for my sake shall find it." These words from the synoptics and many similar ones in the fourth gospel might well be summed up in the words, "Without me ye can do nothing." And he certainly made the impression of such a claim upon the earliest Christians. They were added, by commission, not to some visible organization, but to the Lord. What they did they did for his sake, and they lived unto him. They loved him with an affection which constrained them to endure any sacrifice that they might do his will and secure his approval; and they hoped in the life after death to be like him. Even those who had not seen him loved him and rejoiced in him with a joy that was unspeakable. Belief in him was necessary to salvation. They were washed in his blood, which was able to cleanse from all sin. He was able to save to the uttermost. He was the Lamb of God that taketh away the sin of the world. The preaching of the Gospel was, according to Luke, the announcement that Christ, the Lord, had come. So largely did Jesus occupy the thoughts of the New Testament writers that he is actually mentioned, by one appellation or another, more frequently than God. Leaving out the word "Lord," which is so often of uncertain reference, Jesus is mentioned 1,367 times, God 1,314. These things show plainly that Jesus reckoned himself and was reckoned by the early Christians as so inextricably interwoven with the very texture of the Gospel that if he were taken out there would be no Gospel left. Further examination will show also that he must have given them a pretty clear conception of his person as the ground of their acceptance of him in this important relation. We reach this result when we consider that he could secure and hold the devotion of men in such a remarkable manner and degree. What man who left the impression of being a man only could call others away by a word from

their daily occupations to a life of toil and sacrifice? And that he made upon the people of his time and country an extraordinary impression is seen in other incidents preserved in the synoptic gospels; for example, that he spake with authority and not as the scribes; and that his disciples constantly wondered at him, saying, among other things, "What manner of man is this, that even the wind and the sea obey him." And the fourth gospel confirms this view.

But this is only a portion of the indirect evidence that those early Christians had a reasonably complete Christology. It is noticeable that, except in disputed passages, the deity of Christ is nowhere directly and unequivocally asserted in the New Testament. This fact may be accounted for in either one of two ways: It may be thought that the New Testament writers had not reached the conception of his true deity, or it may be thought that his divinity was so taken for granted among the Christians to or for whom they wrote that the assertion was unnecessary. The facts involved decide in favor of the second view. Not that the early Christians had defined the deity of Christ in such a way as was later done by the council of Chalcedon, nor even as the council of Nice, nor, to go still backward toward the apostolic age, as Origen or even Justin Martyr defined it. As time went on the metaphysical implications of the early and simpler thought were more and more felt. To the minds of these early Christians the doctrine was a practical one, and was precious because of its practical bearing upon the value of Christ's work. Is it true, then, that the New Testament writers assume, rather than explicitly affirm, the deity of Christ? Paul's writings are among the very earliest of the New Testament documents. And what is more important, they are written for the most part to people to whom he had preached considerably earlier than he wrote. How does Paul deal with this question? Indirectly always, but in such a way as to leave no doubt of his meaning. In writing to the Corinthians concerning generosity in giving he says, "Ye know the grace of our Lord Jesus Christ, that,

though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." Here is a clear assumption that the Corinthians had been instructed concerning the preexistence of Christ and his glorious state prior to his incarnation. Again, in writing to the Philippians, exhorting them to self-abasement in the interest of others, he says: "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself." This is somewhat more direct, and the meaning of the language, upon any fair interpretation, is unquestionable. Still it does not sound as though the apostle was announcing a doctrine new to his readers. When he does announce new doctrines it is his wont to give the proofs in support of them. Here he uses as a familiar illustration of self-abnegation the example of Christ, and only indirectly, though unmistakably, refers to the essential duty of Christ as a fact well known to his readers. All this means that, so far as the preaching of Paul was concerned when he was in Philippi and Corinth, he taught the deity of Christ to his hearers. It is possible, therefore, to trace this doctrine back to the primitive apostles, whom Paul certainly did not contradict on this point. So that we may, from this line of argument, definitely conclude that the earliest conception of the person of Christ included his deity.

The same result is reached when we look at other phenomena of the New Testament. In fifty-two places the word "Gospel" is used without any qualifying word or phrase. In thirteen others it is the "Gospel of Christ," and in eight others still it is the "Gospel of God." This use of the phrases in question is chiefly found in Paul's letters to the Romans and to the Thessalonians (First). It is clear, therefore, that whether we think of Christ as the subject or as the author of the Gospel, to Paul's mind God was equally its subject or its author. In other words, God and Christ were interchangeable names in this connection. The Gospel is to Paul indifferently either the Gospel of Christ

or the Gospel of God. Again, out of twenty-five times in which the word "Saviour" is used in the New Testament it is connected nine times with "God" and sixteen times with "Christ;" and these combinations occur promiscuously in the same documents, as though the Saviour was, in the mind of the writer, true Deity, and might be called either God or Christ. These references are about all found in the pastoral epistles, the early dates and Pauline origin of which are questioned by some. But his reference of the Gospel indifferently to God or to Christ shows that, whether Paul did or did not pen the references to the Saviour as God or as Christ, they are in perfect harmony with his accepted writings. In the fourth gospel, which was probably written late in the first century, and which, according to Harnack, cannot be placed later than 110, we have essentially the same phenomena. In some respects this gospel seems more directly than the synoptics to teach the deity of Christ. But this is appearance rather than reality. For it is only the Logos of whom it is said he "was God." After the writer of that gospel has declared that the Logos was made flesh and has identified this incarnate Logos with Christ he does not call him God directly. Yet indirectly he assumes his deity. For he declares that the Jews sought to kill him because he made himself God or equal with God by calling himself the Son of the Father (John v, 18; x, 33, 36). Evidently the fourth gospel assumes that the Son of God must be true Deity. But if the term Son of God was taken by the people of the time to indicate the true deity of Christ, then we must affirm that the synoptics as clearly, though not as frequently presuppose his true deity as the fourth gospel. For they make Christ call himself the Son of the Father (for example, Matt. xi, 27), and allow that he was accused of blasphemy for not denying that he is the Son of God, if, indeed, they do not make him assert that he is the Son of God (Matt. xxvii, 43; Luke xxii, 70, 71).

The underlying assumption of the whole New Testament, then, is that Jesus was very God. Yet that he was very

God is, perhaps, nowhere directly asserted. The only explanation of this peculiar combination of facts is that the claim of divinity on his own part and for him on the part of the early disciples was so well understood as to make direct assertion superfluous. The purpose of all this is not so much to prove the divinity of Christ as to show that the early Christians thought of Christ as truly God. And it was this which gave the Gospel its value in their eyes. Paul was not ashamed of the Gospel of Christ, because it was the power of God. Luke tells us that when on the plains of Bethlehem the angel of the Lord (*κύριος*) stood with the shepherds the glory of the Lord (*κύριος*) shone round about them; and that the angel preached the Gospel—brought the good tidings—of great joy in that he told the shepherds that the Saviour who was born unto them was Christ the Lord (*κύριος*). What does *κύριος* mean here if it does not mean that *κύριος* whose angel stood with them and whose glory shone round about them? The Saviour was the Lord. That was the strength and greatness and joy of the message. This was the thought of Luke about the year 80 concerning the original conception of Jesus as it lay in the minds of the earlier disciples. And he tells us that he had carefully traced out all these things from the beginning.

If these things be true the preaching of the Gospel is the preaching of Christ the Lord. If the Gospel is to be effective it must not omit, ignore, or minify him. He must be preceded as the angel of Bethlehem, that first evangelist, preceded him; as Christ preceded himself; as the apostles and other early Christians preceded him. Well does Professor Harnack say that if we will understand the Gospel we must first understand Christ; and that Christ does not belong to the Gospel as a part of it, but that he is the personal realization and inner power of the Gospel and must always be felt as such.

*Charles W. Rishell.*

ART. IV.—THE PIPE ORGAN IN CHURCH WORSHIP,  
FROM AN ORGANIST'S STANDPOINT.

IN the year 1709, at a meeting of the officary of the Brattle Street Church of Boston, Hon. Thomas Brattle, a prominent citizen and a gentleman of progressive spirit, offered to donate a pipe organ to that society; but the offer met with serious opposition, and instead of adding to the popularity of Mr. Brattle it brought upon the donor the severest censure.

The prejudice against instrumental music in churches, "praising God by machinery," was an inheritance from the days of Puritanism, when the reaction against the formal service of the Established Church reached such a height that the government was petitioned to put down all cathedral churches—wherein the service of God was most grievously abused by the piping of organs—as such abomination was undoubtedly an offense to the Lord. By constant agitation the question was seriously considered, even by the Established Church, whether or not the pipe organ in their houses of worship was a means of helping on the cause for which the church stood. Many of the people claimed that as the New Testament says nothing regarding instrumental music in the worship of God, and God rejects all he did not command, to make use of such an instrument in the church was displeasing to the Almighty. It is but little wonder that our ancestors, coming to these shores with such a prejudice, should object to this innovation, their real object in crossing the sea being to worship God according to the dictates of their own conscience. Even at Harvard College the question, "Do organs excite a devotional spirit in divine worship?" was discussed and decided in the negative. But in 1762 that decision was reversed, and although the prejudice has not yet been fully outgrown, the tide has turned, and now almost all churches, financially able to do so, possess a pipe organ. But the instrument was long in meeting

with general approbation, and even to-day the Quakers, the large majority of churches of the United Presbyterian faith, and part of the denomination known as the Disciples of Christ will not tolerate the king of instruments.

In the organ are embraced all other instruments. In fact, a large organ is a symphony orchestra under one keyboard; for it is so constructed that thoughtfulness, reverence, tenderness, submission, adoration, yearning, aspiration, joy, courage, remorse, strength, and triumph are a few of the abstract terms that may be directly suggested and definitely induced by its varied tones, and when manipulated by a Christian artist it may at times be even more effective than some of the more intellectual processes of literature, rhetoric, or homiletics. If you wish, you may compare it to the colors of the rainbow, for the variety of tone is almost unlimited. If the artist puts two colors together he will get another color. So it is with the organ; one stop will give you one quality of tone, and another stop added will materially change it. This is what is meant by tone color. It might be asked, "Cannot tone coloring be produced by other instruments?" Yes, but only to a limited extent; and that simply by the means of crescendo and diminuendo. With the organ you have not only that means, but you have the several stops, and each stop stands for a different quality in tone, the same as a different color to the artist. For example, take the piano. If Paderewski, or any other performer equally great, goes to the piano and plays one tone, and the little five-year-old boy plays the same tone immediately after, you could not possibly tell whether it was the pianist or the little boy. Why? Simply because the manufacturer placed the tone there. It was a piano tone, pure and simple, when it left the factory. It is a piano tone now. It will always remain a piano tone until it is worn out—and then it might change its qualities somewhat so as to suggest to you a certain kitchen utensil commonly called a tin pan. But with the organ how different! The organist who has studied registration can imitate almost any wind or

stringed instrument, and as a result the sweet tones of an emotional composition can be produced so delightfully and intoxicatingly that we yield to the diviner side of our natures before we are aware of it.

All this being true, certain it is that the organ is worthy of a place in the church services. These services are many and varied. We have the regular preaching service, the festal services at Christmas and Easter time, the communion, and oftentimes the funeral services are held here. One service will demand the full organ, another will require the softest and most solemn tones, and compositions written especially for certain services require many peculiar tonal effects which no other one instrument can produce. Ministers will often ponder the question, "How can we get people to church?" Among others this answer can be given: Offer them the best music possible; and this no church can do unless it possesses a good organ. The object of the church is not to maintain eloquent preaching, nor does it stand for artistic music; its true aim is the salvation of men, and the minister and the organist should work shoulder to shoulder, both having the same aim in view. Eloquent preaching will oftentimes reach people where music will fail, but just as often the opposite of that is true.

Our people are a music-loving people, and a special musical program will secure as large a congregation as any sermon or series of sermons. But in order for any church to be grandly successful, it is necessary that harmony exist among those having the work in charge. Even the most quiet and unobtrusive church member has his or her place. With the pastor as the leader, the officary, the church committees, the aid societies, the congregation, and last, but by no means least, the choir and the organist—all must work in harmony; for the church is like one great machine—if one part fails to do its duty, then the work is retarded.

When a new pastor is appointed to a church he is likely to solicit the help and sympathy of his congregation, and indeed, if success is to crown his efforts, he cannot forego the

aid of his people; but perhaps a new thought may be suggested when I say that if the organist is to be equally successful, and tries to give the church the best there is in him, he must also have the same help and the same sympathy that the pastor asks for.

Sunday morning comes. The last stroke of the bell has sounded, and it is time for the service to begin. In almost all churches the service is opened with a prelude. Every service must begin with something, and the organ voluntary seems the most fitting. Here is where the organist needs your help. If he is truly conscientious and is in sympathy with the service he will try to play something which will be devotional, worshipful, and helpful; for the prelude can be made to bring the people into such a frame of mind that all which follows will be more beautiful, more holy, more sublime, and will render the minds of his hearers more receptive for the spiritual teachings of the service. But how can the office of the prelude be fulfilled if the service is supposed to begin at 10:30 in the morning, and a large, if not the larger, part of the congregation wait until 10:45 before they are in their places? Could the clergyman put forth his best efforts if above the sound of his voice there were the rustle of skirts, the squeaking of shoes, the slamming of doors, and the muffled voices of those engaged in conversation? It is sometimes said of organists that they are erratic. Is it any wonder, when such conditions as those I have named confront them? Could not the members of our congregations show sympathy with their organist in a substantial manner by being in their seats when service begins, and when the first tones of the organ are sounded cease all talking and give him their attention? For he is addressing them personally through the tones of the organ, and it is just as ill-bred to converse while he is playing as it would be for him to give no attention to one who might be addressing him. I know many will plead that this proceeds from thoughtlessness on the part of the people, but is it not high time that intelligent people, at least, were a little more

thoughtful and considerate? Even clergymen sometimes invite their brother ministers to the platform and talk incessantly while the prelude is being played, and if they have occasion to speak to anyone in the congregation they seem to take a delight in choosing that special time to do so; but what if the organist should do the same while he is preaching? Sometimes the organist is asked to begin the prelude at 10:25, five minutes before the service begins, so that the first hymn may be sung at exactly 10:30; evidently considering that the office of the prelude is to cover up the noise made by the people entering the church. The prelude is as much a part of the service as the sermon. If the service begins at 10:30 that is the time for the prelude to begin, and it would be as absurd to have the pastor preach his sermon before the service as to have the organist play his prelude before. Any self-respecting organist will demand respect for that part of the service for which he is held responsible. But the aim of the organist and the minister should be one. In nine cases out of ten the organist knows nothing about sermonizing, and in nine cases out of ten the minister's musical knowledge is apt to be extremely limited, so that if minister and organist will each attend strictly to his own office much trouble will be averted. They have much in common, and they should work together to make the service helpful in all ways, but to the mind of the organist the music is his affair and not the minister's. Every organist is in duty bound to make his organ-work an important part of the service, and he should never go into the service unprepared. The spirit and whole tendency of the selections played should be of an elevating nature, restful to the weary and a balm to the sorrowful. If it is not of this kind, then he has missed his calling. The service should be followed in its general bearings, and if the sermon happens to be of a type that calls for soft music, play that. If, on the other hand, it would be more appropriate to render music of a more cheerful character, then play that. By all means be a help. In that way the gratitude of the pastor will be secured, as all

clergymen will acknowledge that good music will enable them to preach with less effort.

In addition to the prelude the organist must play for the hymns, the offertory, and accompaniments for solos, quartets, etc., and to a very great extent the successful rendition of all these depends upon his competency. It is in his power to mar the beauty of any musical selection or to assist materially in its success.

Custom makes law, and it is the custom for organists to play immediately after the benediction while people are leaving the church, and the usual method of closing church services seems to be by a noisy outburst of organ music that originally must have been planned to dissipate any spiritual impression that may have been made. It is hard to conceive of a better scheme for promptly and effectively obliterating all the influence of the worship hour. This postlude habit amply justifies the Scottish antipathy to the "kist o' whistles." For an organist to immediately follow a solemn service by the instant opening up of his organ to the utmost power of its reverberation is neither rational, devotional, nor musical. I can heartily agree with one of the most able and experienced of soul-winners who termed the loud postlude a characteristic specimen of satanic ingenuity. After hymns have been sung, Scripture read, a word of prayer offered there comes a natural pause in the movement of the service when the sound of the voice may well be hushed and be succeeded and supplemented by the heart-warming and soul-stirring ministrations of the organ. It is here that the organ can preach.

For the best results to be secured the organist must know his instrument; he must be artistic to a high degree, for music that offends the taste can never be worshipful and would only serve as a hindrance to those musically inclined, and even though he may not be a professing Christian he should be thoroughly in sympathy with religious worship. Almost any church member would agree that only those who are especially fitted for such positions should be employed:

But even while that is so, it is often the case that one can go to church and listen with profit to an excellent sermon combined with bad music. In order to be successful a preacher must be especially prepared to fulfill the duties of his office, for in most cases he speaks to a congregation of intelligence and must give his people something helpful. It should be the same with the organist and his choir. They have a task to perform, and should be especially trained for its proper performance. Church officials should recognize this fact when making their appropriations for the pastor and for the music. Not for one moment would one depreciate or undervalue the wise, tactful, devoted, and scholarly pastor. All churches having such a leader are to be congratulated, and he deserves the best support the people can give him. But if it is agreed that music is an important factor in the church service, and that the cause of Christ is helped by it, then recognize its value. Be as desirous of securing competent people for the choir loft as for the pulpit, and be as willing to pay them according to their work; for in many of our churches eloquent preachers are in the pulpit while the music rendered from the choir loft is anything but a credit to the house of God. I sincerely hope that the time will speedily come when the officials of our various churches will see that good music is fully as important as good preaching. Only then can we expect to make the service ideal in all its details, and to attain that perfection we must have, first of all, a humble, devotional spirit on the part of the organist and the choir; second, we should have the same respectful attention from pastor and congregation that they would expect from us; and, third, we should have the sympathy of every church attendant, manifested by their assembling promptly at the appointed hour.

*Edward Young Mason.*

## ART. V.—JOHN WESLEY'S THOUGHT DEVELOPMENT.

ONE of the attractive theories recently advanced is that every great thinker goes through a thought development which leaves him at a different point from that at which he started. He may have begun as an adherent of the school of thought dominant in the preceding epoch, in which case he will tend to be a philosopher working over toward the economist's point of view. Or he may have been a man unidentified with the thought traditions of the past and keenly alive to the new conditions of his own time. If so he will begin as an observer and tend to become a philosopher. The present study was made for the purpose of applying this theory in the case of John Wesley. The plan followed was to find the periods in his thought development and to analyze the chief influences upon and modifications of his thought in each. Wesley's thought life seems to fall naturally into these divisions: His childhood and young manhood up to the time of his ordination, from 1703 to 1725; his career at Oxford after his ordination, from 1725 to 1735; his experiences in Georgia, from 1735 to 1738; the crisis of Moravian influence, 1738-39; the beginning and development of the Methodist movement, from 1739 to about 1760; the period of the modification and growth of Methodism, from about 1760 to the end of Wesley's life, 1791.

John Wesley was born in 1703 at Epworth, where his father was rector. His father's father and grandfather and his mother's father had all been Dissenters, but his father and mother became Anglicans in their early life. His father was a man of decided and elevated character, his mother a woman of unusual intellect who had the chief formative influence over Wesley. With her he most often corresponded on matters of religious and theological opinion during his years at Oxford, and her word had great weight with him.

When Wesley was twelve years of age Epworth Rectory

was visited by "Old Jeffrey," as the family called the rappings, rattlings, and groans which were said to have gone on there through six weeks and more, and of which such strangely circumstantial and calm records have come down to us. Between the ages of twelve and twenty-two, he says, he committed "many known sins" and was really indifferent to religion, although he still read the Bible, prayed, and went to communion three times a year. When he was about twenty-two his father urged him to take orders, but he resisted, doubting his own motives. At this time his mother wrote him:

Now, in good earnest, resolve to make religion the business of your life; for, after all, that is the one thing that, strictly speaking, is necessary. . . . I heartily wish you would now enter upon a strict examination of yourself, that you may know whether you have a reasonable hope of salvation.

In accordance with this advice Wesley took deacon's orders and began the study of divinity. He came strongly under the influence of the writings of Thomas à Kempis and Jeremy Taylor. From à Kempis he received his first clear conception of religion as an inward, spiritual life; but he was perplexed by à Kempis's asceticism and wrote to his mother for counsel. She differed from à Kempis's view that God has destined some men to unhappiness here on earth, and declared, "All the miseries incident to men here or hereafter proceed from themselves." Wesley replied, "You have so well satisfied me as to the tenets of Thomas à Kempis that I venture to trouble you again on a more dubious subject." This was Jeremy Taylor's statement that a human being cannot know whether his sins are forgiven. Wesley even then shared with his mother the view that—to use his words—"if we dwell in Christ, and he in us, certainly we must be sensible of it." But they then thought that one would be sensible of acceptance with God by the "evidences of one's own sincerity"—not through "the witness of the Spirit" in the sense in which Wesley later used that term. From Taylor John Wesley obtained his first conception of

Christian perfection; but at that time it meant to him only "purity of intention." It led him, he said soon after, to resolve to dedicate all his life to God. This was really a turning point in his career.

He soon sought the acquaintance of other men of like mind. "The Holy Club" was formed at Oxford, and the members set up for themselves the rigid discipline which won them the name "Methodists." They led the most ascetic lives, with strict adherence to High-Church forms. They visited the poor and sick and prisoners. They were careful and constant students, particularly of the Bible. At about this time Wesley read William Law's *Christian Perfection* and *Serious Call*, which carried on the effect already produced by à Kempis and Jeremy Taylor. Wesley then believed that his constant endeavor to keep God's whole law, inward and outward, would insure his salvation. This is shown by his sermon on "The Circumcision of the Heart," preached before the university in 1733. In it, as before, his test as to whether one is a child of God seems to be the witness furnished by one's own consciousness of sincerity of life and purpose, though Wesley himself in after life regarded that sermon as containing the substance of all his later ideas on the witness of the Spirit.

In 1735 he sailed for Georgia as a missionary to the Indians. There were a number of Moravians on the vessel, and Wesley was much impressed by their humility and gentleness, and most of all by their entire calmness during the fearful storms which filled him with terror.

During John Wesley's three years in Georgia he was an austere and ascetic High-Churchman, his conduct marked by the most extreme ritualism. He found no opportunity to work among the Indians, which had been his object in coming. He made many enemies by his uncompromising attitude. Altogether, he was glad to sail for England in 1738. His Journal during the voyage reflects his unhappiness and his unrest. He was full of fear of death in every storm and was led to the most minute introspection and self-

analysis. He concluded, "I went to America to convert the Indians; but O, who shall convert me?" Wesley's first sermon after he reached London was so intense and unusual that he was informed he could not preach in that church again, and in the same way he was excluded from one pulpit after another. Just at this time he came under the influence of Peter Böhler, a Moravian preacher and a friend of those he had known in Georgia.

To go back a little: The day after Wesley landed in Georgia he had met the Moravian pastor Spangenberg, whom he asked to advise him as to his work. He records their conversation in his Journal:

Mr. Spangenberg said, "My brother, I must first ask you one or two questions: Have you the witness within yourself? Does the Spirit of God bear witness with your spirit that you are a child of God?" I was surprised, and knew not what to answer. He observed it, and asked, "Do you know Jesus Christ?" I paused, and said, "I know he is the Saviour of the world." "True," replied he, "but do you know he has saved you?" I answered, "I hope he has died to save me." He only added, "Do you know yourself?" I said, "I do." But I fear they were vain words.

This new doctrine did not impress him particularly until he met it again in London. Böhler became his spiritual father; and he by degrees accepted, as new to him, Böhler's teaching of the possibility of dominion over sin and of peace and joy arising from an instantaneous consciousness of forgiveness. I say "by degrees," because it was six weeks and more before he was fully convinced of the possibility and a number of months before he proved it by personal experience. Finally, on May 24, 1738, he felt his "heart strangely warmed;" but at intervals during the succeeding months he was in considerable doubt as to his spiritual state. At this time he certainly was thoroughly mixed up by the Moravian mysticism and extravagance of expression.

In the period including the beginning and development of the Methodist movement, from 1739 to about 1760, events moved swiftly. Wesley found himself hurried on into new lines of action and points of view. Societies were formed

because many people who had heard him preach wished to consult him, and so he set a fixed time. Outdoor preaching he adopted because the colliers and other folk whom he desired to reach would not come to a church, and also because the church pulpits were closed to him. Lay preachers were made use of because the Church of England clergymen were almost entirely indifferent to the needs of the time and the people, and because, in Wales and elsewhere, movements similar to the Methodist movement had begun independently under laymen who now wished to unite with Wesley. Meetinghouses were built by the societies, that they might have some place of their own for their gatherings, and when Wesley or any other clergyman came to them they could have the sacrament from him. From a very small and informal beginning developed the Annual Conferences of the Methodist preachers, both cleric and lay, who came together to consider "what to preach, how to teach, and what to do." Wesley now was being accused of starting a schism and separating from the Church of England. This he flatly denied, defending his course by references to the historic customs and rubrics of the Church. He was still a strict High-Churchman, insisting on episcopal baptism and ordination and believing in the regenerating power of infant baptism. His asceticism is shown in the first set of questions drawn up for the "bands," in which the members were to answer such inquiries as, "What known sins have you committed since our last meeting?" "What temptations have you met with?"

The movement spread and grew with astonishing rapidity. Wesley began the wonderful journeyings through England, Ireland, Scotland, and Wales which he continued to the month of his death, and which certainly influenced him greatly. The open-air life and exercise proved exceedingly beneficial to his health, and the constant change of scene brought him variety and interest, which explain in part his invariable cheerfulness, optimism, and sanity. His travels and his keen powers of observation gave him a more than or-

dinary knowledge of actual conditions. He learned the life of the people on all its sides. He saw their needs and the inadequacy of the Church of England to meet them. Therefore his ideas as to the demand for and the scope of Methodism, and his conviction that it was a divinely inspired movement, its variations from the ordinary ecclesiastical methods justifiable and inevitable. During the early years of the movement his preaching was attended by the most peculiar and violent physical effects upon many of the audience. Naturally he regarded these emotional manifestations as of divine origin. He did not at first know the peculiar effect of his own preaching. And indeed his early sermons, when read, hardly seemed calculated to have induced such frenzies or to differ so widely from his later ones, which were seldom accompanied by anything of the sort.

When the movement was well started he got his bearings and realized the trend of affairs and the tendencies of the forces he had called into play or had consented to utilize. Not that he deliberately set to work to modify any of his teachings. He seems never consciously to have done so. But he certainly did change his way of stating things. For instance, he always believed that his ideas of justification by faith, the witness of the Spirit, and Christian perfection remained unchanged after he first adopted them, but his putting of them hardly upholds that. To follow this out a little, both as to the change in his thought and the reasons for it: When he accepted the doctrine of justification by faith, and was so strongly under Moravian influence, he regarded it in its most mystical and extreme form. But he came to feel that, to quote his words, "If we deny the doctrine there is a danger lest our religion degenerate into mere formality. If we allow it, but do not understand it, we are liable to run into all the wildness of enthusiasm." In a sermon in 1747 he really suggests objective or external tests to prove whether one is justified: "Thou art not lowly of heart, therefore thou hast not received the spirit of Jesus unto this day. . . . Thou dost not keep his commandments; therefore thou

lovest him not, neither art thou a partaker of the Holy Ghost." In his Journal for December 1, 1767, he records the view he then reached and to which he adhered for the rest of his life:

Being alone in the coach, I was considering several matters of importance. And thus much appeared clear as the day: . . . that a pious churchman who has not clear conceptions even of justification by faith may be saved. . . . That a mystic who denies justification by faith (Mr. Law, for instance) may be saved. . . . If so, is it not high time for us . . . to return to the plain word, "He that feareth God, and worketh righteousness, is accepted with him"?

Before he knew the Moravians, therefore, he practically believed in justification by works; for a time he was filled with the idea of justification by faith in the Moravian sense; but he came to a consistent belief that it is invariably attended by good works. Similarly his theory of the witness of the Spirit developed. Before he met the Moravians he had no conception of it. When he did adopt it he at first regarded a conscious assurance of salvation, that is, the witness of the Spirit, as a necessary part of acceptance with God. Later he said:

I believe a consciousness of being in favor with God . . . is the common privilege of Christians fearing God and working righteousness. Yet I do not affirm there are no exceptions to this general rule. . . . Some may be in favor with God and yet go mourning all their days, usually owing to bodily disorder, in ignorance of the Gospel promise. . . . Therefore I have not for many years thought a consciousness of acceptance to be essential to justifying faith.

The idea of Christian perfection, as has been said, Wesley gained first from Jeremy Taylor. It then meant to him that one might be "filled with love" and with "purity of intention." To this as a personal ideal he adhered. The Moravians and some of the Methodists talked of "sinless perfection," and for a time Wesley fell into extreme statements concerning it. For example, in 1741, in his first sermon on Christian perfection he said, "Christians are saved in this world from all unrighteousness. . . . They are now in such a sense perfect as not to commit sin and to be freed from

evil thoughts and evil tempers." In the preface to a volume of hymns published in the same year he spoke very unguardedly as to the possibility of constant peace, submission, and freedom from temptation; but in a republication in 1777 he added notes disavowing many of his former statements. Naturally Wesley was a sane, healthy, well-balanced man. When he saw the outworking of some of the doctrines to be ill-balanced, overenthusiastic, or in any way bad, he modified his expression of the doctrine to preserve the balance, and tried by advice, and even command, to get his followers into the proper paths. One quotation from a series of "Cautions and Directions" as to Christian perfection will serve as an illustration:

Beware of that daughter of pride, enthusiasm. O, keep at the utmost distance from it! Give no place to a heated imagination. Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions, visions, or revelations to be from God. They may be from him. They may be from nature. They may be from the devil. Try all things by the written word. You are in danger of enthusiasm every hour if you depart ever so little from Scripture; yes, and from the plain, literal meaning of any text, taken in connection with the context. And so you are if you despise or lightly esteem reason, knowledge, or human learning; every one of which is an excellent gift of God, and may serve the noblest purposes.

The constant trend of Wesley's thought was toward a broader and more practical conception of a Christian life. He early realized the necessity of accompanying all talk of the witness of the Spirit and Christian perfection with very homely and direct moral precepts; in Cornwall and in many coast towns he insisted most rigidly on the evil of smuggling and of buying or selling uncustomed goods; and as time went on he found that giving up smuggling led to "increase of the work of God," and *vice versa*. He instructed the societies to attempt to extirpate all forms of bribery at parliamentary elections and to expel any members who were guilty of it. To the earnest but ignorant Irish lay preachers he gave advice concerning cleanliness, and all sorts of personal matters. He urged the payment of taxes as a Christian duty. In Ireland

he was accused of "robbing and plundering the poor." He replied:

Abundance of those in Cork and Dublin, as well as in all parts of England, who a few years ago, either through sloth or profuseness, had not bread to eat or raiment to put on, have now, by means of the preachers called Methodists, a sufficiency of both. Since, by hearing these, they have learned also to work with their hands, as well as to cut off every needless expense, and to be good stewards of the mammon of unrighteousness.

He also claimed that his preaching had reconciled to the government persons previously disaffected, and that those who became Methodists became at the same time loyal subjects.

The classes of society in which Wesley felt the most interest were the ones on which Methodism took the strongest hold, the middle and lower classes of the towns and cities. With the rich and with the farmers he had comparatively little sympathy. Perhaps he felt instinctively the fact that they would not in general respond to the stimuli Methodism offered. John Wesley's chief trouble during the last part of his life was the growing riches and consequent worldliness of the Methodists. His views as to the special causes for this are given in the *Arminian Magazine* for 1787 in an article called "Thoughts upon Methodism." He argues:

I do not see how it is possible, in the nature of things, for any revival of true religion to continue long. For religion must necessarily produce both industry and frugality; and these cannot but produce riches. But as riches increase, so will pride, anger, and love of the world. . . . Is there no way to prevent . . . this continual declension of pure religion? We ought not to forbid people to be diligent and frugal; we *must* exhort all Christians to gain all they can, and to save all they can; that is, in effect, to grow rich! . . . There is one way. . . . If those who *gain all they can* and *save all they can*, will likewise *give all they can*, then the more they gain the more they will grow in grace, and the more treasure they will lay up in heaven.

Through his knowledge of men and of facts Wesley developed greatly in tact, and in ability and willingness to adapt means to ends. In 1759 at Norwich he permitted the

Methodists to use any posture at communion, because he knew many of them were Dissenters. He says: "Had I required them to kneel probably half would have sat. Now all but one kneeled down." His practical view of the situation as early as 1748 is shown by this incident: The success of the monthly watch night services of the Methodists had been ascribed to "novelty" or "the solemnity of the night." Wesley replied: "I am not careful to answer in this matter. Now, allowing that God did make use of the novelty, or any other indifferent circumstance, in order to bring sinners to repentance, yet they are brought. And herein let us rejoice together." And he added the query whether he would be right in failing to use any means by which he could probably lead a soul to God.

Wesley's experiences and observations, coupled with his religion, made him a philanthropist. At Oxford he had begun visiting the sick, the poor, and the prisoners, as he continued to do through his life, but at first his actions were primarily determined by their subjective utility in making him holy and fitting him for life beyond the grave. As he grew older his health improved; he ceased to be ascetic and morbidly introspective; he became filled with a keen realization of the needs and sufferings of his fellow-creatures, and correspondingly he was actuated no longer chiefly by the possible effect of his deeds upon himself, but by the hope of uplifting humanity. He seems not to have stopped to theorize as to the deficiencies of the English poor law or the evils of the penal code. Brought face to face with the facts, what he did was to start in, practically and at close range, to fight the evils hand to hand. He established systematic poor relief, furnished sewing for unemployed women, started a poor man's lending fund and a medical dispensary, had collections taken for weavers out of employment, and was the inspiration of a host of kindred philanthropies. As time went on his sermons to the poor, while searching and direct, became more and more gentle and comforting, and those to the rich more and more scathing. Once after he had preached

from the text, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" an offended hearer said to him, "Sir, such a sermon would have been suitable in Billingsgate; but it was highly improper here." Wesley replied, "If I had been in Billingsgate my text should have been, 'Behold the Lamb of God, which taketh away the sin of the world.'" He arraigned with growing severity the wickedness of England, public as well as private. He pleaded for more knowledge on the part of the rich as to the life of the poor. "On Friday and Saturday I visited as many . . . as I could. I found some in their cells underground, others in their garrets, half starved with both cold and hunger, added to weakness and pain. But I found not one of them unemployed who was able to crawl about the room. So wickedly, devilishly false is that common objection, 'They are poor only because they are idle.' If you saw these things with your own eyes, could you lay out money in ornaments or superfluities?"

Mention has already been made of changes in Wesley's ideas as to Church polity. But these changes are not to be attributed exclusively to the demands arising from the Methodist movement. He was much influenced by Lord King's *Account of the Primitive Church*, and by Bishop Stillingfleet's *Irenicon*. In 1745, only a few weeks before reading the former book, he received a letter urging him to renounce the Church of England. In his reply he stated some thoroughly High-Church views, saying:

We believe it would not be right for us to administer either baptism or the Lord's Supper, unless we had a commission to do so from those bishops whom we apprehend to be in a succession from the apostles. We believe that the threefold order of ministers is not only authorized by its apostolic institution, but also by the written word.

But in his Journal on January 20, 1746, he writes:

I set out for Bristol. On the road I read over Lord King's *Account of the Primitive Church*. In spite of the vehement prejudice of my education I was ready to believe that this was a fair and im-

partial draught; but if so, it would follow that bishops and presbyters are (essentially) of one order; and that originally every Christian congregation was a Church independent of all others!

Soon after Bishop Stillingfleet's *Irenicon* convinced him that neither Christ nor the apostles prescribed any particular form of Church government, and that it was "an entire mistake" to believe none but episcopal ordination valid. He declared in 1780, "I verily believe I have as good a right to ordain as to administer the Lord's Supper." Possibly he unconsciously adopted the more easily the views of King and Stillingfleet because of the pressure of circumstances. Certainly it was very convenient for him that he became convinced he was as much entitled to ordain as any bishop, and that he could do so without being guilty of schism; for the time came when he was crowded into doing it. The Methodists early began to demand preachers of their own who could administer the sacraments, for there were few clergymen in the movement and the Methodists often went without the sacraments and ordinances of the Church, both because some would not go to the church for them and because they were refused the sacraments by the churches. And Wesley early saw the practical utility of lay preaching. With his customary directness he exclaimed in 1756, "What an idle thing it is to dispute about lay preachers! Is not a lay preacher preferable to a drunken preacher? to a cursing, swearing preacher?" But in the same year, apropos of the demands of the Methodists, he said in another letter: "I tolerate lay preaching because I conceive there is an absolute necessity for it, inasmuch as, were it not, thousands of souls would perish everlastingly; yet I do not tolerate lay administering, because I conceive there is no such necessity for it." Meanwhile he adopted the views already outlined as to his right to ordain. When in 1784 he finally came to the point of ordaining, for work in America, Whatcoat and Vasey as priests and Coke as a superintendent, he did it because his opinion then changed as to the expediency of the act, not as to its legality. In explaining his position he

said: "These are the steps which, not of choice but necessity, I have slowly and deliberately taken. If anyone is pleased to call it *separating from the Church* he may. But the law of England does not call it so; nor can anyone properly be said so to do unless, out of conscience, he refuses to join in the services and partake of the sacraments administered therein."

There seems no evidence of consistent development in Wesley's thought as to "special providences," supernatural occurrences, and "faith healing." Throughout his life he believed in them. He cites instances where he himself, other people, and even his horses were healed; and where fogs lifted, storms ceased, and winds changed in answer to prayer. He regarded the Jacobite uprising of 1745 as a warning and punishment to England for her sins. At that time he preached from such texts as, "Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" He regarded the earthquakes which occurred in England during the fifties and in Lisbon in 1755 as marks of God's displeasure. He calls sin the cause and earthquakes the cure of God's anger, and I believe he would have held the same view had the earthquakes taken place at any period of his life. But few, if any, instances of faith cure, and all that class of personal phenomena, are recorded as occurring within his own knowledge in his later life, and much less often reports of any on the testimony of others.

To sum up and restate in conclusion: John Wesley was at first, through inheritance and environment, a High-Churchman, an ascetic, a recluse, a student of books and of the past. His reading, his frail health, and his disappointments combined to make him, until his return from Georgia, morbidly self-conscious and introspective. His dissatisfaction with himself at that time rendered him the readier for the influence of Böhler and the Moravian teaching as to the possibility of justification by faith, the witness of the Spirit, and Christian perfection. The mysticism of the Moravians and the rapid rise and emotional features of the Methodist

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movement led him temporarily into extreme views and expressions along those lines. But his doctrinal ideas were later modified into a conception of Christianity which, while it emphasized the possibility of a conscious communion between the individual soul and God, laid increasing emphasis on the indispensability of conformity in life to the example of Jesus and to the models furnished by the Sermon on the Mount and the thirteenth chapter of First Corinthians. Conformity to the plain teachings of the Bible and of common sense became Wesley's basis of all judgment as to right and wrong. This theological development was along the same line with the modification of his High-Church views and his growth in tact, adaptability, and philanthropy. As causing this development the importance of his constant tours through Great Britain can hardly be overestimated. To his out-of-doors life and early rising he attributed his good health; and certainly his sanity and optimism could not but be increased by that and by the variety and interest which the frequent change of scene afforded. Furthermore, his travels gave him the experience and wide knowledge of existing conditions and of human nature in all its phases which showed him the intense need of a new religious movement and the changed and widened bases on which it must rest.

Thus the student, the religious conservative, and the philosopher was transformed into the observer and the progressive and practical reformer.

Heaven

## ART. VI.—THE ATONING CHRIST: AN INTERPRETATION.

THE coming of Christ into the world was not for the purpose of changing God's attitude toward men, but men's attitude toward God. The creation of man had its inception in the infinite goodness of God, and the race has never been without the enjoyment of the unlimited blessings of divine compassion. It is impossible to think that God, whose knowledge of his creation and love for all his creatures are perfect and eternal, should be taken by surprise by man's rebellion against righteousness or by any unforeseen facts concerning his attitude toward him, and from such knowledge allow his love for man to be turned to anger. That God is a being subject to moods and passions is unthinkable. The coming of Christ did not increase God's love for men. It has made them more lovable to the degree that it has wrought into their moral natures the divine likeness, but God did not love men less before Christ came. The infinite heart loves all mankind, not so much because they are holy and just as because they are capable of such divine excellencies; and it was to save them—that is, to change their moral relations toward God and perfect in them the divine image—that Christ came into the world. God does not love the world because Christ came to save it, but Christ came to save the world because God loved it. It is not God, then, who is reconciled to men by the coming of Christ, but men who are reconciled to God. He was in Christ reconciling the world unto himself, and we love him because he first loved us. The coming of Christ was for the purpose of bringing the world to God and uniting men to him in loving obedience and holy likeness; to put men at one with God and be to the world the atoning Christ.

Our Lord not only gave to the world a revelation, he was a revelation in himself. He was the Son of God and the Son of man. In Christ we get our first true knowledge

of the nature of God and of his feeling toward the children of men; and yet we are able to see in him only a suggestion of the infinities of the divine being. Our limited understanding bars us from a full knowledge of God even when revealed in his Son. We behold in him wisdom and power and goodness and love and truth, and trace these lines as far as we are able—out of the human into the border of the divine that is revealed in him—and as far as we can follow them we find that they are parallel; that they converge in and emanate from nothing short of the infinite. But even this partial knowledge of God in Christ we should not have were it not for the incarnation; for the coming of Christ and the revelation to the world of God in him. He still would have remained the “unknown God.” The heavens might declare his glory and the firmament show his handiwork, and men would have continued mistaking the creature for the Creator and worshiping the forces of nature and human conceptions of the divine; but, revealed in Christ, God is seen to be more than the Creator and Sovereign of the world. And to these conceptions of him is added that of a Father; as he said, “He that hath seen me hath seen the Father.” The true idea of God is taken out of the field of speculative thought and brought into the border land of human understanding. He is a being to be loved and adored as a Father. Beginning with what we know of human fatherhood, eliminating from that all human faults and weaknesses and combining in it our highest conception of the good, the just, the kind, the true, and the self-sacrificing, we are able to rise from the human to the divine and embrace in our thought and affection the Father whom Christ reveals. But our Lord is also a revelation of man to the world. In his work of human redemption this is no less important to us than a revelation of God. The humanity of Christ is the humanity of God made manifest to the world. In Christ God becomes human that he may teach men their rightful place in the kingdom of heaven and restore in them that type of perfect humanity which is revealed in Christ. Only in

Christ do we see the true, the ideal man, and it is only as we are like him that we approach completeness. In Christ we see what we are and what we are not. In him we see that we are loved and sought after by our heavenly Father. We see that we are akin to God because we see that something human, like ourselves, has come forth from God to greet us and to own us as kinsmen, even as brothers. And yet we see that, unlike that divine humanity, we are sinful and out of harmony with the kingdom of God.

The moral contrast between our humanity and the humanity of God in Christ is truly great; and yet that divine humanity is brought within the circle of our frail and imperfect selves, and by it we are led to abhor what is evil and morally weak in us and to feel the inspiration and the attraction of the life in Christ that is at one with God.

The death of Christ on the cross has ever been emphasized by the Christian Church as the chief if not the only factor in his atoning work, and not a shadow of the deep significance of that awful tragedy for human redemption should be lightly esteemed by anyone. Let the Church through coming ages continue to look to the cross and proclaim to the world Christ, and him crucified. Let Christians continue their pilgrimages by faith to Calvary's sacred brow, and there with penitence of heart and tearful eyes behold their suffering Saviour. For at the foot of the cross and in the presence of its dying Love the world's hope was born. There the noblest lives have been quickened and the sweetest comforts have come to human hearts.

But let us not fail to recognize and duly emphasize other sufferings of the blessed Christ as factors of his atoning merit. The sufferings of Christ on account of the sins of men were not all endured in his last agony on the cross. We know not the mystery and sacredness of the bond that united the only begotten Son of God with the Father before his incarnation, nor do we know to what degree it was severed when he took upon himself the form of a servant and was made in the likeness of men. It is by the human that we are able to interpret

the divine; and when we think of the bond of love that united the Father and the Son we must think that there was suffering when the Only Begotten of the Father humbled himself and entered into the lot and life of men. There must have been suffering in the divine Father's heart also on account of the pitiable plight of his prodigal children. He loved them, and it pained him to see them suffering in their sins and self-destruction; and this divine grief is also made manifest to us in the suffering Christ through all the years of his life in the flesh. There is a significant silence from the time Jesus appeared in the temple to his entrance upon his public ministry. It cannot be that through these years he lived the life of the average youth of Nazareth. Judging from his early apprehension of his mission, and the perfect preparation and deep gravity with which he took up his sacred work, he even then felt the burden of the world's sins. He must have been saddened by the profligacy of his own city. He must have been grieved because his own brethren did not believe on him. How isolated and lonely and burdened his soul must have been! When he came unto his own and his own received him not, how disappointed he must have felt! Because of his preeminent superiority, the vastness of his views, the greatness of his purposes, his deep spiritual insight, his just judgments, his pure character, and his high standards of righteousness, he was ever misunderstood, misjudged, suspected, and despised, and that by the religious teachers of his time. His sincere soul suffered at seeing piety turned into a pretense and the house of God into a den of thieves. His delicate, pure spirit was chilled by the moral wretchedness of the crowds that continually thronged him. His love for men was wounded by the hatred that everywhere existed between man and man, a hatred from which not even he himself was spared. He was grieved at the hardness of men's hearts, their slowness to believe, their dullness of understanding, their selfish ambition, and their morbid, sensual curiosity. He trod the wine press alone, and of the people there were none with him. And in his temptations he suffered, nor

could there otherwise have been any significance in them. The purer a soul is the greater is its suffering in the presence of that which it most abhors. No man compares with the Son of God in purity and moral elevation, and no man can understand the painful conflict which he underwent in beholding, resisting, and vanquishing the approach of evil. The death of our Lord was the culmination of his sufferings. As he approached the end, and foresaw his final suffering, deeper and deeper became his heart's agony. As the last awful conflict with the powers of darkness drew near he saw the multitude of his followers turning against him. Of his disciples, Thomas doubted him, Peter denied him, Judas betrayed him, all forsook him. He saw the scourging, the crown of thorns, the mock trial, the maltreatment, the cross. The strain was too great. The agony was too intense. He prayed that the cup might pass from him and he be saved from that awful hour. But no; wounded for our transgressions and bruised for our iniquity, he bears his own cross to the place of execution until his strength gives way and he falls beneath the weight of his heavy burden. Of the crucifixion, who can picture its cruelty or realize how intense was the suffering and how dark the loneliness which the Crucified felt as he feared that in this the hour of his greatest need even his Father had forsaken him! Such were the sufferings of Him who died, the just for the unjust, that he might bring us to God. He came into the world to reveal to men in terms of human suffering what was in the heart of the Father: how he loves us and how earnestly he seeks us, to save us from sin and its fatal consequences, and how horrible a thing sin is, since its presence in us constrains him to make so great a sacrifice to save us from it. Christ stands, therefore, between us and the Father. He is the servant of both God and men. He serves God in representing to men his fatherly goodness and his displeasure toward their sins, and serves men by turning their thoughts to God. Christ is God's appeal to men to return from their wanderings to their Father's house. Men are savable because there is something in them

that can be reached and inspired by the condescension and grace of God as seen in Christ. In the moral world the greatest force is the power of love. To this the human heart is responsive when it is obdurate to all other influences. To the highest and best in human nature Christ appeals, and when men behold the Lamb of God who takes away the sins of the world all the good that is in them and all that is capable of being made better is quickened. Sorrow on account of sin, the hope of deliverance, the desire to do right, confidence in God, trust in his mercies, contrition of heart, self-humiliation and consecration, love for men—even one's enemies—obedience to the will of God, hunger and thirst after righteousness, returning good for evil, and the desire to know the truth that makes one free—all holy aspirations and purposes are awakened in the soul as one comes to know Christ and thinks of the sorrows and the sufferings of his life and death. He cannot be reverently thought of, much less held before one's mind and heart, without causing a feeling of condemnation in the soul and a desire to have fellowship with him in his suffering for sin.

Our Lord says that he and the Father are one. This is one of those mystical utterances which we understand only as it is shaded down into our life and experience. Only by the highest that is in us are we able to reach up and touch with our understanding and appreciation the plainest and most human experiences of Christ in his relation with the Father. He was one with the Father in his will and purpose and life and suffering and world-redeeming love. In none of these respects are we at one with God. But it was for the purpose of thus relating us with the Father that Christ gives us his ministry of reconciliation. Our sins have estranged us from God; they have blighted the divine life in the soul; they have caused dissension in our relations one with another; they have created discord in ourselves; they have caused us to be discontented with duty, and they have made us rebellious in suffering. Our Lord has suffered to save us from the love of sin, to give us a desire to do right, and to unite us with God

the Father. He says that he that loveth him shall be loved of the Father, "and we will come to him and make our abode with him." What this means we may not know now, but he tells us that at that day we shall know that he is in the Father and we in him and he in us. We are to be united and made one with Christ as the branch is one with the vine, and in our union with him we are united with the Father, who is one with his Son. In Christ we see the Father's forgiving attitude toward us. We forsake our sins and accept Christ as our Saviour, and his sufferings as endured for us on account of our sins, and the Father receives us, and forgives and forgets our sins, for the sake of his Son, our Saviour. Like Christ, our wills and purposes and affections and powers are in harmonious union with the Father. The divine Father has suffered because his children were estranged from him. He has come forth revealing to the world, in Christ, his grace and forgiving heart, and appealing to men by the character and suffering of his Son to forsake their moral wretchedness and return to the purity and peace and plenty that await them in their Father's house at their home-coming. The prodigal children of God, seeing in Christ a revelation of the Father, a revelation of their rightful heritage and the suffering which their sins have caused, have come to themselves, and, casting aside the sins that have separated them from their Father, and returning to his house and his forgiving love, have been by him received and restored to the joys and peace of union with God.

Such is the atonement which Christ has made for sin; rather, such is the atonement that he was, and still is, through the ministration of the Spirit, who makes perpetual to the hearts of men all the saving merits of the world's Redeemer.

Byron Palmer

## ART. VII.—THE SOLDIER SAINT.

WHAT constitutes a saint? Who shall say? In a general way we feel the term appropriate to anyone exceptionally eminent for piety, but when it comes to greater exactitude of definition we are somewhat at a loss. The scriptural usage does not help us much. Evidently the writers make the term refer to all devout persons. It does not denote any marked degree of piety, but alludes rather to the ideal character supposed to inhere, germinally at least, in such as have set themselves apart for God. It points toward the saintly calling—"called to be saints"—and indicates the goal; it does not necessarily intimate that the calling has been completely embraced or the goal reached. Or, if it be claimed, as it may with much reason, that the word "saintly," "holy," is employed by the apostles to describe the actual condition of every true believer, at least at the time when he becomes such and is fully accepted of God, then we must certainly understand by a holy person, or saint, simply one in whom the love of God rules, one who is dominated by the divine Spirit because he has been born from above and delivered from the sway of sin and Satan. This makes all saints who are genuinely regenerated, and ignores the fact that they may be but babes in Christ and hence in some degree still carnal. But this strictly scriptural meaning of the word is so far apart from the common popular usage which has come down through ecclesiastical history that we can hardly expect it to prevail. Is it not possible, however, to formulate a little more definitely that which should be the prevailing idea—to free the term from some of the crudeness and vagueness which now attach to it? No doubt it is often misapplied, and the false notions which are received and propagated do great harm. For if the saintly ideal is all astray much energy will of necessity be misdirected, and many who might have reached real excellence will be led to waste their powers in following the wrong path. It would seem worth while,

then, to endeavor to discriminate true sainthood from spurious.

A serious and not infrequent mistake confounds sainthood with singularity. A man is not saintly in proportion as he is odd or peculiar or eccentric. Saintliness and sanity are in no degree incompatible. Strong common sense may be in vigorous exercise at the same time with the most robust faith. It cannot be too much emphasized that a saint will do most of the time the same things that ordinary people do. The difference is that he will do them from a higher motive, connecting them closely with God, making them means of divine communication and a help to growth in grace. It is not so much in the *what* department, so to speak, as in the *why* and the *how* departments that he is strongly separated from his neighbors. He does common things in an uncommon way, with a perfection of purpose and a singleness of aim to which the others are strangers. One person gets a reputation for sanctity because he never marries, lives on a bare pittance, dresses shabbily, and practices many austerities. It is the ascetic notion, finding its largest fulfillment in the Hindu *yogi* or *suniyasi* before whose holy but dirty feet vast multitudes bow in adoration and amazement. But the merely outward does not count for much with Him who looks at the heart. Earthly accordings of crowns for sanctity are quite as likely to be astray as adjudications in other departments. Another error is that of those who make great usefulness a synonym for great holiness. They confound gifts and graces. Usefulness is largely a gift. Many forget it. They select for supreme praise some one who has had many conversions under his ministry, or some one who, in some other direction universally acknowledged as excellent, has achieved unusual success. Such a one, they say, is a saint. But this unduly restricts the matter. It shuts out those who do not deserve exclusion. It makes God a respecter of persons. His gifts are a sovereign bestowment, but especial opportunities or exceptional endowments cannot be granted alike to all. High abilities of any kind must be rare. They who are appointed

to paths where no successes such as the world can estimate can come to them may by their faithfulness reap as rich a reward and receive as hearty a "Well done" as the most gifted laborer. Nor can high saintliness be confined to any one set of theological ideas, or literary opinions, or scholastic views, or personal habits, or temperamental traits. All these will differ with the sex, age, education, surroundings, and world-period of the person concerned. The most perplexing varieties of opinion and conduct are compatible with great nearness to God. His ways are not as our ways. Reasoning *a priori*, we might conclude that certain practices very obnoxious to us, or certain doctrines in our eyes manifestly absurd or strongly deleterious, could not possibly consist with a very sensitive conscience or a very close walk. But as a matter of fact they do. The proofs are too plain to be gainsaid. We should feel condemned if we assume to rule out from the list of saints some who decidedly offend our ideas of sainthood at certain points, some who do things which we should feel much condemned for doing. It is wiser to change our ideas.

It is interesting and instructive to study the great saints of the ages for the purpose of noting at what points they agree and at what they differ. Their differences will probably be easier to chronicle than their resemblances. Take, for example, John Wesley and George Müller. The latter may well be called the Wesley of the nineteenth century, for there is a most remarkable similarity at many points in the two careers. Yet how strong the contrasts: Müller a Calvinist, Wesley an Arminian; Müller an immersionist and a holder to believer's baptism only, Wesley a sprinkler and a pedobaptist; Müller a vigorous premillenarian, Wesley a postmillenarian; Wesley founded a denomination, Müller was intensely undenominational; Müller was strongly opposed to a State Church, Wesley was never willing to separate from the State Church; Wesley constantly solicited money, while Müller deemed he would be doing wrong to ask a single human being for a penny. Here are two men, than whom there have been none

holier for two hundred years, who sought with equal diligence and singleness of purpose to know the mind of God from the same Scriptures and in absolute dependence on the same divine Spirit, yet who reached conclusions totally antagonistic. Contrast also Edward Payson and John Fletcher, Samuel Rutherford and John Tauler, Catharine Adorna and Frances Ridley Havergal, George Bowen and François Fénelon, Robert Murray McCheyne and Frederick William Faber, and many others who might be mentioned. They will be found to differ in hundreds of unimportant particulars, but a brief consideration of the qualities in which they practically agree may give us light on what is essential to sainthood. We find that, while there is almost endless variety in minor matters, there is substantial oneness as to certain fundamental matters not large in number but exceedingly weighty in character. Among these can be mentioned a vivid sense of God, a complete and permanent realization of his actual personal presence, his intimate nearness, as one to be spoken to and walked with. The divine presence realized in the largest degree is heaven. It is fullness of joy, completeness of liberty, abundance of rest. It is what has been so largely emphasized in these later years as the infilling with the Holy Spirit. The Spirit is the personal and present God, God operating immediately and directly upon the human heart. He in whom God abides and who abides in God will be intensely conscious of Deity, much as the fish is of the water and the animal of the air. God is in all his thoughts, is everything to him; perceived in every event of daily life. And special devotion to the will of God has been very noticeable in all the shining ones. It has been easy for them to put self aside because something so infinitely superior to their own will has been presented to them. They have had a view of the divine will which has satisfied them of its supreme loveliness, its absolute wisdom and desirability, and they have had but little difficulty in putting self entirely away. They have counted it not a sacrifice but an investment, not a loss but a glorious gain. They have discovered that by going

down they go up, that he who gives all gets all, that in His service pain is pleasure. It is thus that consecration and crucifixion, hard words as usually looked at, have become soft, and holy living has had cast about it a halo of heavenly beauty. Closely akin to this has been their habit of ignoring human instrumentalities, turning away the thought from secondary agencies and fixing it on the great First Cause. They dealt directly with God in all the events that met them, thus saving themselves a world of trouble. It seemed to them that, since men were but God's hands and things the products of his power, it was far better to go straight to headquarters and transact business with the responsible manager. They have noticed the universal language of Scripture pointing this way—the commonest events of nature and the ordinary doings of people attributed to the immediate activity of the Most High, his absolute control fully recognized—and they have fallen into the same healthful habit. In this way each moment's occurrence has been a voice from on high making known the Lord. They have been able to take all from him and do all for him. Among the tokens of saintship the burning heart must not be omitted. In other words, there has always been a glow of love to Christ, a close personal friendship for the Saviour. The terms of endearment in which they have indulged themselves have sometimes been almost alarming to colder souls. They have not always been able to bring their emotions and expressions within bounds. The cup of their gratitude has run over. Their affection has been at the boiling point. They understand perfectly how it was with Mary of Bethany when she had to break the flask of alabaster. They are not careful, in one sense, about commands, for they count the slightest wish of Jesus, however indicated, to be for them the strongest of laws. To see him, to praise him, to sing his glories, to extol the riches of his grace and cast their crowns at his feet, this is heaven—enchancing, entrancing, enrapturing, ecstatic. It goes without saying that he who loves Jesus with all his heart will love his neighbor likewise. He who gets very near to Christ will

get very near to the suffering, toiling masses on whom Christ looked with such compassion. Self cannot any longer be the center of such a one's efforts, the shrine of his worship. To do good to others will seem to him of more consequence than ministering to his own enhanced comfort. He will think more and more of the work to be done, less and less of added prominence and emoluments for the worker. Unworldliness is another point in common. The saint proclaims himself in a hundred ways to be a pilgrim and a stranger here. He really believes God. He estimates affairs by a different standard from that which most men use. What many regard as all-important is worthless to him. The things of time and sense he counts not essentials but incidentals.

One other trait: he who is eminent for piety takes that view of death and heaven which St. Paul and his Master so constantly take. In nothing more signally than in this is the ordinary worldling or even the common Christian differentiated from the saint. The former are "all their lifetime subject to bondage through fear of death;" the latter is completely emancipated. He looks forward with expectation and exultation to that better country which holds all on which his heart is set. It is to him the center of all attraction, his eternal home, his incomparable reward. He finds it hard at times to wait till God gives him the signal to come. He catches glimpses now and then, as through an open door or a gate ajar, of what is going on in that region, and he longs to be there. He would at any moment welcome the transition, counting the day of departure his true birth time, his passing out of prison into liberty, out of darkness into eternal light.

But this preliminary discussion should not be further prolonged. We have enough to indicate what our conception of saintliness is and to justify our putting Charles George Gordon into this highest class of humanity. The hero, the sage, the saint, these three stand out preeminent, but the greatest of these is the saint. Gordon had the rare merit of being both hero and saint, and accordingly comes in for admiration from entirely different classes of beholders. Whole biographies

have been written of him where there is no mention at all of his religious life, that part appealing in no degree to the writer, while his marvelous exploits in the field of action called out the most extended praise. There have been books, on the other hand, almost wholly taken up with his moral and spiritual reflections and his devout exercises. There are those who consider that only monks or ministers can be unusually religious, and that if a person is intensely occupied with God he is practically useless for service with men, unfitted for any important part in mundane affairs. This groundless notion has been never more signally refuted than in the case of Gordon. Looking a moment at the hero side, let us ask, What did he do?

The two main spheres of his activity, those on which his great reputation rests, were China and the Soudan. He was in the former from 1860 to 1864; in the latter from 1874 to 1879. These ten years, together with the closing year, 1884, which he also spent in the Soudan, were practically his life, that for which all the rest was preparation. His birthday was January 28, 1833; his crowning day January 26, 1885—slain by Arab spears or rifle balls at Khartoum, diademed by God Almighty somewhere in the upper regions. What was his achievement in China? He put down the Tai Ping rebellion, saving, as he estimated it, from eighty thousand to one hundred thousand lives, and delivering vast masses of people from prolonged and untold misery. He did it through "The Ever-victorious Army," a force of Chinese privates and foreign officers whom he led with matchless skill, inspiring them by his personal courage and military genius to deeds that astonished themselves as well as the world. The *London Times* said, with reference to this feat of his, "Never did soldier of fortune deport himself with a nicer sense of military honor, with more gallantry against the resisting, or more mercy toward the vanquished, with more disinterested neglect of opportunities for personal advantage, or with more entire devotion to the objects and desires of his own government." He left China poorer than when he entered it, although re-

peatedly pressed to receive enormous sums for his invaluable services. He lavishly spent more than his own modest pay to relieve the sufferings of his men. He cared not a jot, either then or at other times, for promotion or reward or worldly honor, but only for doing good. Prince Kung, regent of China, came to Sir Frederick Bruce, the English minister, just before Gordon left for home, saying, "We do not know what to do. He will not receive money from us; our honors can be of little value in his eyes. Give this letter to the queen of England; perhaps she can bestow upon him some reward that he will prize." But she could not. It was this, in part, which gave him his power everywhere, this indifference to worldly considerations, together with his intense faith, his self-reliance, fearlessness, frankness, sincerity, kindness. What were his deeds in the Soudan? Here the territory that he governed, under the khedive of Egypt, was two thousand miles in length by one thousand broad. By incessant labor which nearly consumed him, much of it all alone, he suppressed the slave trade through those vast regions, cutting off the slave traders in their strongholds; he pacified or conquered hostile tribes; he opened up new provinces; he punished corrupt officials; he introduced administrative and financial reforms of the largest importance, and by his unswerving justice he won the love of the natives. When he took over the governor-generalship at Khartoum his proclamation was, "With the help of God I will hold the balance level." Which he did; and the downtrodden, oppressed people keenly appreciated it. Here he refused the pay which other officers had received, feeling that it was a shame to take these large sums while the masses who paid them groaned in their desperate poverty. When he went as governor to the equator he was offered ten thousand pounds a year, but accepted only two thousand pounds. As governor-general he was entitled to twelve thousand pounds, but cut it down one half and then spent most of that for those in want. He valued money not at all, except for the pleasure of giving it away; he did this so lavishly that he sometimes had to borrow

for his own immediate needs. His expenditures upon himself were extremely frugal.

A few words here as to the rest of Gordon's life. Born at Woolwich, his father being lieutenant general in the Royal Artillery, and educated there in the Military Academy, he was commissioned as second lieutenant in the Royal Engineers, 1852. He was before Sebastopol during the Crimean War in 1855, was on service for his country as special commissioner in Galatz on the Danube and in Armenia in 1857-58, also in 1871 and 1872; was at Gravesend from 1865 to 1871 in charge of the defenses of the Thames; was in Mauritius in 1881, at the Cape of Good Hope in 1882, in Palestine during 1883. In all these places he was the same Gordon, and did remarkably good work, but they did not afford the scope for his special abilities which he found in China and Central Africa. He was by birth, education, and profession essentially a soldier from beginning to end, as well as essentially a Christian of the highest order; a Christian soldier. There are those who declare that the two cannot go together. In their horror of war they denounce all who have anything to do with it; which simply shows their inability to discriminate and to make room for all the facts. It is incontestably true that Oliver Cromwell (who was very like Gordon at many points), Henry Havelock, Hedley Vicars, Thomas J. Jackson, C. G. Gordon, together with many others, were Christians of the most thoroughgoing, uncompromising type. It is also true that they were enthusiastic soldiers, but this is far from meaning either that they did not fully understand the miseries of war, or that they did not feel toward them as a Christian ought. Gordon hated war, and all unnecessary shedding of blood. He called war "organized murder, pillage, and cruelty." He engaged in it in order to put a stop to it. He had the tenderest of hearts and could not see suffering without dire distress. He cried over the wounds of his men in China, and over the unspeakable horrors of the slave trade in Africa. "I declare solemnly," he said, "that I would give my life willingly to save these people from their

sufferings." He spared himself no exertion to add to the comfort of the sick and the miserable. He was most tender and pitiful toward all dumb creatures. His unworldliness and unselfishness could in no way be hid from the gaze of all who knew him. They felt in him, amid all the naturalness of a little child, the strangeness also of childhood that has not yet learned our poor earthly values, or our low earthly language. He was not at home in conventional society, hated to be lionized, disliked decorations, fled from human praise. He was not a dreamer; he was simply awake in a world of dreamers; under the open sky while the rest were shut in. Nothing irritated him more than to be effusively thanked. The desire to efface himself entered into the small details of life and grew almost into a disease. He would never talk of himself or his doings. His four principles of life he said were: "1. Entire self-forgetfulness. 2. Absence of pretension. 3. Refusal to accept as a motive the world's praise or disapproval. 4. To follow in all things the will of God." Ceaseless self-sacrificing love for man and an absolute trust in God were the mainsprings of his activity and the chief sources of his joy.

It is his unwavering trust in God, his absolute faith, perhaps more than any other one thing, which should be selected as the leading feature of his character. The following quotations in corroboration are a few out of many that might be given: "It is quite impossible that any can be happy or even tranquil unless he accepts the truth that God rules every little item in our daily lives, permitting the evil and turning it to our good." "Either I must believe he does all things in mercy and love, or else I disbelieve his existence; there is no half-way in that matter for me." "One's reason supports this view as the basis of peace, namely, the acceptance of all events of the world as coming directly from God; not a mere acceptance but a willing one, however outrageous some things appear to human judgment." "I believe the true Christian is manifested in the bringing of faith down to see that all events, small and great, occur by the ruling of God." "What-

soever happens is best; God directs all things in infinite wisdom." "It is not this or that; it is he alone who rules." "Has it ever struck you that if man's birth and death are predetermined by God to happen at certain epochs, so also every intervening event must be predetermined?" "The whole of religion consists in looking at God as the true ruler, and above the agents he uses. No one can be at rest and regard the latter. The flesh will always look to agents." "Any feeling of wishing this had happened rather than that is the raising up of the head of a rebel." "I cannot wish things were different from what they are, for if I do so, then I wish my will, not his, to be done." "In this life the position we occupy is as nothing; each is in his right place." "When you bow to the will of God you die to this world." "It is delightful to accept the truth that when things happen, not before, God has for some reason so ordained them—all things, not only the great things but all the circumstances of life. That is what to me is meant by the word, 'Ye are dead.' We have nothing further to do when the scroll of events is unrolled than to accept them as being for the best, but before it is unrolled it is another matter; for you cannot say, 'I sat still and let things happen,' with this belief. All I can say is that amidst troubles and worries no one can have peace until he thus stays upon his God; that gives superhuman strength."

The vividness of his apprehension of spiritual truth strongly impressed those who were much with him. He believed in the possibility of the most intimate relations between God and man. His modes of expression in this had a close resemblance to those of the mediæval mystics. The text on which he laid the greatest stress, as to him the very center of the Christian life, was 1 John iv, 15: "Whosoever shall confess that Jesus is the Son of God, God abideth in him and he in God." In other words, it was the *divine indwelling* which represented to him the substance of the innermost Gospel, on which he was never tired of dilating. And close along with this went the extinction of self, or complete self-abnegation, as the only way to fit our hearts for his abode. Our whole

will put away, that the divine will might be wholly done, would be only another way of expressing the same thought. And this putting away he labored at indefatigably. The *Thoughts of Marcus Aurelius*, which teaches this very clearly, were held by him in higher esteem than the works of any other secular writer of any period—unless it was Kempis's *Imitation of Christ*, also a prime favorite—and at different times he gave away many copies as presents to his friends. His constant endeavor up to the last was for complete union with Christ.

"Be not thou moved" was one of his favorite watchwords. And his keen appreciation of the superior delights of the next world was one of the principal causes why the delights and dangers of this world had so little power to move him. He looked forward to death as a great boon, an inestimable blessing, above all things to be desired. He counted this world a prison cell from which we may constantly look for release. "This world is at best," he said, "only bearable because every day shortens our time in it." Again he wrote, "Some one said to me that my sister's marriage might shorten my mother's life, as if it was a thing to be lamented. Either death is the most blessed gift or the most hateful event; there is no mean about the question. Death is the glorious gate of eternity, of joy unmixed with taint of sorrow." "If you see anyone fading away envy him or her, and say, How long shall I be passed over? When will my time come?" "It cannot be wrong to wish to go to any friend, if that friend is love. No blame is ever given to the sons who look forward to the holidays. If they ran away and went home it would be another thing. To die is such transcendent gain that if a gleam of that coming of our friend shows itself it is to be welcomed with delight; but we must work on as if we thirsted for the life of this world." Again he wrote, "You do not think the bottom of a coal mine is a nice place to live in, though while the collier is there he must do his work and not grumble or try to leave it; yet you would not blame him if he would like to have the word passed for him to come up."

"One blessing of the Christian's life is that he daily grows younger and younger, and is, as it were, born when he dies."

This eager expecting of a better country, which seems to have been with him from his early days, was one element of his fearlessness and perfect independence. When he went as an ambassador of the khedive to King Johannis of Abyssinia for the settling of a boundary dispute, the latter, thinking to intimidate, said, "Do you know that I could kill you on the spot?" Gordon replied that he was entirely ready to die, and that in killing him the king would only confer a favor, opening a door he must not open for himself. "Then my power has no terrors for you?" "None whatever." The king collapsed. One said to him at another time, "Do not make an enemy of Nubar Pasha; he may do you a mischief." Gordon answered, "There is none living who can do me the slightest injury I can feel." Still again he said, "I am like Moses, who despised the riches of Egypt. We have a King mightier than these. I will not bow to Haman." He certainly never did. Hence he was a puzzle and an offense to very many. Some called him mad, even as they did his Master. Others were able to understand something at least of the fineness of his quality. They did not simply stare at the deeds of the hero, who successfully led great armies and vigorously administered vast provinces or threw himself single-handed into a desperate breach, but saw that he was one of the very few of whom in the most emphatic sense the world was not worthy. Says the Rev. H. C. Wilson, M.A., who was with him much at Gravesend, "I never knew a man who lived so near to God; he literally looked not at the seen but at the unseen, and endured through him who is invisible." Said one who was conversant with his life in Ireland, where he went in 1880, "I knew General Gordon well, and if it were possible for a man to be deified on account of his goodness Gordon is the man." An official in the army, intimately acquainted, said, "Gordon was the nearest approach to Christ Jesus of any man that ever lived." Mr. Laurence Oliphant called him "the most Christly man I ever knew." Said John

G. Whittier, who followed his course with constantly increasing interest, wonder, and admiration: "For centuries no grander figure has crossed the disk of our planet; it was his providential mission in an unbelieving age to reveal the mighty power of faith in God, self-abnegation, and the enthusiasm of humanity. Unique, unapproachable in his marvelous humility, he belongs to no sect or party, and defies classification or comprehension." His brother, Sir Henry William Gordon, in the dedication of a volume about the general calls him "one of the most unselfish of human beings, one who cared not for the praise and honors and rewards of this world, one who never turned away from the afflicted in mind, body, or estate, but did his best to alleviate their miseries and wants, who rested his faith upon the word of God and upon the Saviour in whom he trusted." Tennyson's epitaph for Gordon in Westminster Abbey must on no account be omitted:

Warrior of God, man's friend and tyrant's foe,  
Now somewhere dead far in the waste Soudan,  
Thou livest in all hearts, for all men know  
This earth has never borne a nobler man.

He was a simple, strong, unselfish man, a knight of the nineteenth century. The days and the deeds of chivalry were in him more than repeated, they were heightened because of the loftier motives which lighted him on his lonely way. If ever one was possessed with a fervent love for man combined with a passion for God's glory and a supreme devotion to the will divine it certainly was he. To him it was given to show clearly that the highest ideals of faith and duty are living forces still, even in a materialistic, commercial, and money-making age. So far from living for or by bread alone, no one that watched him could ever doubt that his motive and his aim were drawn straight from that realm where a totally different kind of meat supports the inhabitants. He was free from cant. He did not press religion indiscriminately, but wherever he felt that it would do he introduced the subject and delighted in nothing so much as in talking about the things of the Kingdom. He was an assiduous tract distributor

in a quiet way, hanging them on nails and wrapping them round about hinges or bars. Before leaving England for Khartoum the last time he sent to each member of the Cabinet a copy of Clarke on the Scripture Promises, which was one of his favorite books. His telegram to the Rev. Mr. Barnes, dispatched from the War Office on this same occasion, was, "I go to the Soudan to-night; if He goes with me all must be well." The whole story of his life is written in these simple words. He called the presence of God his "Koh-i-noor."

Whether he had any experience which corresponds at all closely to what we term conversion is not clear. His brother writes: "It is difficult to say at what period of his life his thoughts began to take a serious turn. One thing is quite certain, and that is that through his mother's loving tenderness the seed was sown in childhood, and that the terrible scenes of rapine, starvation, and murder he witnessed in China caused that seed to bring forth its own fruit in good time." The Rev. Mr. Barnes says, "He told me that he could not remember a period when, thinking of these things [the joys of heaven], he had not longed for death." Before Sebastopol, when he was twenty-one, we find cropping out in letters and journals much the same ideas that characterized his whole life. He was not connected strictly with any section of professing Christians; the two he most favored were the English Presbyterians and the Church of England. He was truly catholic. "Protestants and Catholics," he said, "are but soldiers of different regiments in the same army." Berzati Bey, his black Mohammedan secretary in the Soudan, taught him, he says, "the great lesson that in all nations and climes there are those who are perfect gentlemen, and though they may not be called Christians are so in spirit and in truth."

He had a whole bushel of peculiarities and eccentricities, nor was he by any means without weaknesses and faults and sins. He had an almost morbid appreciation of the value of time; inaction was terrible to him. Hence he was not always placid or patient. Ambition and pride, or the fear of their

rising again though so firmly held down, troubled him more or less to the end. He was not in all things worthy to be an example, not a model of all the virtues, and he would have been the last to claim it, or to profess entire deliverance from the fleshly nature, but there have been very few men who strove so earnestly to conform their lives to the will of God or to imitate Jesus Christ. He seemed to care for nothing except to serve his Lord and to do good. A prayer he often uttered was, "May I be ground to dust if He will glorify himself in me." Much of his life was a living sacrifice, a suffering for the sins of others. He stands out not as a little hill, but as one of the mountains of God; a hero among heroes, a saint among saints. The last letter which he sent from Khartoum, December 14, 1884, just before the veil finally shut in around him, contained these closing words: "God rules all; and as he will rule to his glory and our welfare, his will be done. I am quite happy, thank God, and, like Lawrence, have tried to do my duty."

He is not dead. Such men cannot die. The admiration of what he was and what he did must raise up many to emulate his high example, to copy his unshakable faith, his fervent love, his absorption in the divine will. He was "a man as unselfish as Sydney, of courage dauntless as Wolfe, of honor stainless as Outram, of sympathy wide-reaching as Drummond, of honesty straightforward as Napier, of faith as steadfast as More."

Unbounded courage and compassion joined,  
Tempering each other in the tenderest mind,  
Alternately proclaim him good and great,  
And make the hero and the man complete.

*James Mudge,*

## ART. VIII.—THE TEACHER'S CALLING.

ONE who entered it in the year of Victoria's crowning and who still goes in and out accomplishing its service may be fairly thought to know something of its nature. Teaching is now one of the great "businesses," with branches many and varied, dealing or aspiring to deal with all the young of our species; that is to say, with all our species. Viewed in its aggregate, it is oceanic and sublime, fit theme for orators. This pen would be content could it but trace the quiet ways of the individual teacher. The beginner in our calling may, like a recruit in the army, like a ship putting to sea, have initial stock and store in good supply, yet he is at its beginning only. Even here one endowment born, not gained, he must have—the teacher temperament. This is not easy to define. It is a fitness to be the colorless link between truth and soul, as the Colorado beet between sunshine and sugar, inexhaustible light and sweetness on either hand. A bishop of our Church gave public thanks "that I am an *emotional* man." Happy for an orator but not for a teacher. Like Denham's Thames, he must be

Though deep yet clear, though gentle yet not dull,  
Strong without rage, without o'erflowing full.

Equipped thus as fairly as he may be, he finds as he begins his work his intellectual activity developing with new energy. The demand for it is enormous. It is not merely that even the simplest branch of every course of study is now rapidly unfolding, liable to change its aspect and call for methods somewhat new, but his study of his pupils is to be earnest, careful, unceasing. They are so evanescent, here for an hour and then gone, and what he does he must do quickly. Yet if his teaching does not *touch* them it is wasted. He has to study each separately to find what expression in the face of truth will best affect each. These are living volumes, and to master these is the teacher's task when schoolroom work is done, even to remember them on his bed and canvass them in

his night watches. This personal task, so needful to successful teaching, puts a limit on the working size of classes. Reading from manuscript is lecturing, not in any sense schoolmaster's teaching. It may have many good qualities, but of personality, kaleidoscopic variety, and magnetism it has scant supply. To teach thirty for the usual hours is enough for a sound mind in a sound body; to do the intellectual labor required for success leaves small margin for idleness in the fleeting day.

Another lively call upon the teacher is that for reverence toward his pupils. Weems tells us that Washington learned his A B C's of one Dade, and the rural schoolmaster lived to boast that he between his knees laid the foundation of the great man's greatness! If the first rule of oratory is, "Reverence your audience!" surely that of teaching may well be, "Reverence your class!" Awkard, heedless, willful, many may be, but they are human and there is a duty to even the stupid and the bad. Who can wholly say what possibilities are in them? They are to be the bankers and men of affairs, the professionals, the voters and sovereigns of their generations, and the world is in their day to be what they make it. Life is full of surprises, and many a teacher has been astonished at the unfolding of character and power where he little thought. And this has sometimes been frankly attributed to a self-respect engendered by the teacher's respectful bearing. "*Humani nil a me alienum puto.*" The teacher works in choice material, and the boy is not always the father of the man as expected, sometimes of the man unlooked-for. It is a thing of beauty when a noble boy, his strength growing with his days, becomes, like a goodly tree, conspicuous, benign and wholesome in his generation, and his teacher gratefully finds his early reverence not misplaced, his early hopes come true. Even when he sees what he would rather not, and fears lest

The young disease, which shall subdue at length,  
Grow with his growth and strengthen with his strength,

the teacher remembers the early possibility and does not

regret to have seen the statue in the block, however it may have proved in the carving.

Still another grave demand upon the teacher is this—to create the atmosphere of his schoolroom. It was in a rude district of rural Connecticut, where an athlete had utterly failed, that it came clear to this pedagogue that three quarters of his work was to be done with the heart. Years have strengthened the conviction. One often hears that “It is of little consequence what you learn, but it is of great consequence of whom you learn it,” and “To sit on one end of a log with Mark Hopkins on the other was a liberal education.” These “quotements” are trying to say that the teacher’s personality is in his work the determining element. He must be the luminary of his room, beaming love and truth within its walls, “but the greatest of these is love.” His pupils there are his family, and there for the time his efforts and his affections are to concentrate. A loving, self-sacrificing personality gives to instruction a degree of magnetic power that makes tough topics very manageable and dry ones entertaining. Love your pupils. “Assume a virtue if you have it not,” and it will take root, thrive, and bear fruit. Theologians have said that the Great Teacher inspired in his disciples far more than came from his own lips or than he witnessed concerning himself. If this be so, it must have been due to his marvelous personality, the unspeakable halo in which he lived and moved. Could a teacher have in himself some, even faint, reflection of that personality—and it is worth a lifelong endeavor—he, if otherwise equipped, would indeed be ready for every good word and work that his calling demands.

As for financial returns, the calling is one of earnings, not of profits. Its wages would have contented Agur, being decidedly above those of the anthracite miner and below those of the president of a trust. In view of the cost of preparation the teacher is the most scantily paid of all the intellectual laborers except those in the Gospel ministry. One who has never known a surplus of manna—has in his quiet life by

extra (mostly nocturnal) industry made a slender salary meet a modest expenditure—might of this matter take a very earnest view. Virtue may be its own reward, yet it has some need of margin. As for cash payments, all schools are very much alike. A professor's wife in our richest university was asked how the faculty could live so handsomely on salaries so meager. "By marrying rich wives," she, smiling, answered. One feature of our schools is in this regard important. The branches of our work are already many and rapidly increasing in number. The curriculum is like the banyan of India, where the bough of to-day is a rooted tree next year. The single study of now is a department soon, and must have its professor and its fixtures, and these new chairs, like the daughters of the horseleech, cry, "Give! Give!" Therefore, while gifts are many and generous, the divisions of these dividends grow and the quotient dwindles. Competition is lively, and each department calls for ever newer, ampler equipment. Nor are heads of schools faring much better. The chief among equals finds his place demanding ever more copious expenditure. On the whole, those called to the teacher's calling are not likely soon to put on purple and fine linen. Pensions and *emeritus* promotions are in the edge of some horizons, that teachers be not wholly cast off in time of old age, but these must be local and special.

As to social standing, the teacher has small cause of discontent. "He lives contentedly between the little and the great," easily finding all the social function that he can utilize, for his pupils are his ushers. To one "boarding around" came this: "We are going to kill pigs next week and have doughnuts; we want you to come and board with us then." What music of simple welcome spoke from those young lips! What if at the gilt-edged reception he, if there, be little accounted? "My mind to me a kingdom is," and he can quietly fill it with pictures of humanity for use thereafter. Teachers are nobly at home in conversation. For this their daily service is a training. Close attention, alert response in utterance clear, concise, and pertinent, work for

them habitual mastery in ready giving and taking thought, and their words are living and luminous, and for suggestion the schoolroom is a *cosmos*. There pertain to the calling some rewards quite unfailing, of which the value is more intimate and abiding than that of gold or social favor. Stormy applause is not for the teacher. The breath of fame does not blow his way; the air of good conscience he may by himself inhale, and it is fragrant and salutary, but breezes spiced with eulogy wing their way along lines of more startling achievement. Yet some praise of men comes of itself in the divine order of action and reaction. Socrates wondered if the gaining of a man's friendship by making him wiser and better were not the greatest of rewards. Of this reward, even in human nature's perverse and distorted condition, himself and his pupil being alike human, of which he has daily evidence, he does not always fail. There is deep gladness in that a pupil of "the forties," *cis aut citra*, breaks his tour to brighten the home and heart of one who was his teacher in the far-gone. It is something that *μετὰ τριτατοῖσι* certain efforts have quiet personal assurance that they will not be let die until they have results in the morrow of this century. It is something to be welcomed and homed with cabinet secretaries, millionaires, as with loving hearts in modest station and humble rank. "Alas, the gratitude of men has oftenest left me mourning!"

Our calling has small space on the scroll of fame, its working being behind the screen and out of the glare. One reads of the prowess of Achilles, and thinks little of Cheiron, the centaur, who trained; of Alexander, quite apart from Aristotle as his tutor; of Julius Caesar, oblivious of Gripho who instructed him. Ah, well! The work needs not the label of the worker's name. It is a Moslem's words that first glow with appreciation of the teacher and his task. Haroun-al-Raschid, caliph of Bagdad, then, over a thousand years ago, in full-orbed splendor, gathered with lavish expense the most able teachers of his time. In lofty rhetoric he styled them "luminaries that dispel darkness; lords of the human

mind; of whom when the world becomes destitute it sinks again into barbarism." His son, Al-Mamun, in tones as majestic called teachers from Constantinople to his own metropolis.

Some goodly names adorn our later annals, as of Thomas Arnold, of Harlan Page, and of others whose merit has but this defect—that they are still living. Our American Nestor, Ezekiel Cheever, for seventy-five years flogged the founders of our republic, and when, guilty or guiltless, they bore the stripes with Spartan fortitude, his "Thou art a brave lad!" poulticed every bruise. Above our calling's horizon beams no star of greater magnitude, more observed of all observers, than Richard Busby, of Westminster. The Abbey, more than any place on earth, is the Pantheon of the worthy. One there walks over marble covering royal dust, and reads from the walls the names of statesmen and heroes, of authors and philanthropists, who have deserved well of England and mankind. One thinks how in various service these men have helped their native land by mastering evil and advancing goodness, knowledge, and freedom. A goodly, even holy, place for musing! Among the throngs that, entering one by one for now nine hundred years, crowd the Abbey to its utmost, one single monument bears the name of a schoolmaster, simply that and nothing more. Here, amid the good, the noble, and the great, lies the dust of Busby grouped with statesmen and sages, with poets and warriors. He is the teacher pure and simple, and he may well rest there, for hardly a stone's throw away is the place where, "skilled to rule," he for fifty-five years taught his famous school, and there his fame rests more solidly than the effigy rests at his tomb. Elizabeth had endowed this school with support for a staff of teachers and forty pupils to be chosen by the king. Of these Charles Wesley at eight was one, his brother Samuel being usher, and at the beautiful entrance one remembers that Charles, while here, came near to that Irish adoption which fell to his kinsman, grandfather of the Duke of Wellington. Busby "*illustrissimus*" was born in 1606, at

Luton, to a heritage of poverty and toil, but he was early bright and aspiring. Chosen as one of these king's scholars, he went from Westminster to Oxford. Here he came to the front as scholar, orator, and dramatic performer, and it was doubtful to which line of activity his life should be given. Providence opened the way to a calling which worthily developed and employed all his powers. In 1648 he became headmaster of the Westminster school. He was loyal to the Stuarts, who had given him the place, but when Cromwell's stormy times came on, so eminent already was his ability as teacher that he kept the place and soon was known as the foremost teacher of his century, if not of all modern times. His only departure (if departure it was) from simple school work was the preparing of a few text-books, of which some remained in use to near our own day. His pupils were always with him, a cloister of the Abbey being their dormitory, and thus he shared their studies and sports, their meals and excursions—all their doings. His school discipline was heroic.

Westminster's bold race  
Shriek and confess the genius of the place.  
The pale boy senator yet tingling stands  
And holds his garments close with quivering hands.

England's noblest families sent him their sons and owned him master of the rising English mind. His pupils filled the high places in Church and State, and at one time sixteen bishops were in office of whom every one had passed under his rod, "that dreadful wand by which all flesh was humbled." He flogged Dryden, Cowley, and Prior among the poets, Atterbury and South among divines, Wren, the builder of St. Paul's, and Locke, the metaphysician, with generals and statesmen beyond naming. He held that "an unflogged boy is as unsifted meal." Yet his scholars were ardent in their attachment to him and ever eloquent in his praise. Of this the secret was that they felt how all his gifts, resources, and equipments were theirs. He lived for them alone, and for them he toiled with all his heart. When Charles II visited the school Dr. Busby stood before the king, keeping, like

William Penn, his hat on his head, lest to remove it in the presence of his scholars might lower their opinion of his own dignity. The "merry monarch" politely confessed that the teacher *there* outranked the king! He would never allow a portrait of himself to be made, and the device of snap shots was not yet in being. He wished without the painter's aid to impress himself on his pupils and abide in their memories and their lineaments of character. From a cast taken after death were made his effigy and his Oxford portrait.

*Forma mentis eterna.* Fifty-five years in one chair, at one desk, in one room! What conquests over minds, habits, characters! Well and worthily might he be laid in the tombs of the mighty among the men whom England delights to honor. At ninety he ceased from his labors, having in his generations trained to eminence more men than any teacher known in the records of our calling; and his example, like the light of a star extinct, "still traveling downward from the sky," lies on the teacher's path. His was the noblest fame. Academic compliments, "terminal initials" trailing at one's name, may be well meant, but trivial near such *results*. These trail clouds of glory. The young Italian artist, standing before a great painter's masterpiece, proudly said, "*Et ego pictor.*" So at Busby's tomb a humbler member of the same calling feels a growing sense of his calling's worth, and is moved to say, "I, too, am a schoolmaster!" "I have taken from that mine," said the gray-haired miner, "a million of gold and it has cost me a million. Yet were I to live life over, I would mine for gold."

So with many a teacher.

A. B. Hyde

## ART. IX.—ARE WE ANGLO-SAXONS?

AN English gentleman, being lately asked what he thought of the future of the Anglo-Saxons, answered, "I do not know. I have never seen an Anglo-Saxon." Mr. Gladstone also very correctly remarks that the name Anglo-Saxon is "somewhat conventional." Nevertheless, even a conventional term may commonly be presumed to have some application to reality. Nothing, for instance, could have been more dismally unsubstantial, toward the end, than "the holy Roman empire," which Voltaire wittily describes as having been so called because it was neither Roman nor holy nor an empire. Yet a film of reality attached to it until the style itself was extinguished in 1806. Accordingly, when the present writer, imitating E. A. Freeman, sometimes tells his friends that he was seven years old before the last Roman emperor died he claims to be expressing both a fiction and a fact. A formula sometimes partly creates, or perpetuates, a fact which without it might vanish. "Anglo-Saxon" is more substantial than "holy Roman empire," at least as this was in the long attenuation of its reality before it finally disappeared by the abdication of the last Austrian Cæsar. "Anglo-Saxon" describes an ethnological, historical, and political fact of very great moment. It sums up in four syllables the permanent conquest and occupation of Britain, except Wales and the Highlands, by a Germanic race, consisting of two principal tribes (besides Jutes and Frisians), the Saxons in the south, the Anglo or English in the east, middle, and north, forming conjointly "the English kin." These transformed the most of Britain into England (originally reaching to the Forth), bringing with them their wives and children, and even their cattle, establishing in the new possession their language, usages, and institutions, and extinguishing, expelling, or absorbing the aborigines. Whether the natives absorbed be more or fewer, they have completely lost their consciousness of race, their language, their historical memories, their insti-

tutions, and have come to regard themselves only as Anglo-Saxons.

Nevertheless, the old way of disregarding the question how many Cymry and Gael have been absorbed into the Anglo-Scottish people is becoming obsolete. The infusion used to be held so slight as to be unworthy of tracing out in its influence on the English character. Dr. Arnold, as his son Matthew tells us, and as his own lectures show, used to treat the intermixture of blood as practically nothing, no more necessary, for historical purposes, to be followed up than the aboriginal flora or fauna of Great Britain. England has always been predominantly Germanic. All her action, of necessity, has been cast into the mold of Teutonic speech, and Teutonic institutions specifically developed. Moreover, the Anglo-Scottish character, eminently as transferred to New England, shows the instinctive reserve, "the shy cynicism," of the North German race. While this implies a predominant Germanic admixture it does not make sure that the Teutons by blood are even a half of the English people. Dr. Beddoe, applying the various ethnological tests, such as shape of skull, form of the orbit of vision, shape and stature, cast of features, complexion, color of hair, especially in childhood, and temperament, decides that east of the middle meridian of England about one half of the people are of Teutonic descent (German or Scandinavian), and that toward the west Germanic blood steadily declines, until in Cornwall and somewhat to the west of the Severn it almost disappears. Westmoreland seems to be an exception, having a large Norwegian population. Pembrokeshire, too, is a "little England." There we may vaguely account the Teutons by descent as something more than a fourth of the English people.

On the other hand, Canon Taylor declares that the Lowland Scotch are more purely Teutonic in blood than the English. This seems probable enough, considering the openness of the rich Lowland plain to the great wave of Anglian immigration rolling northward, and the innumerable Caledonian firths which gave access to the later Scandinavian in-

vaders. Besides, they say it can be demonstrated by a strictly scientific test. At the fairs in the Western Lowlands, we are told, after the usquebaugh has begun to do its work, the underlying sympathy of race between the Highlanders and the Irish begins to display itself in maudlin tears, kisses, and embraces, while the hard-headed Lowlanders, whom scarcely any amount of strong waters appears to unsettle, stand by and make their profit out of both. Rudyard Kipling's mother was a Macdonald. Could anything but this mixture of blood have enabled him to write a thing so absolutely English and so perfectly Gaelic as *The Brushwood Boy*? It has the charm of everything that is best in both races.

Perhaps, then, counting in the Lowlanders, the Westmorelanders and the men of Pembroke, we may reckon the Teutonic blood of Great Britain as approaching two fifths. As this is the blood of the conquering race, acting upon the scattered remnants of the conquered through its own speech and memories and institutions, it ought to have Teutonized the rest, where mountains have not enabled them to persist. And so it has. Still, as Matthew Arnold shows, England is by no means a Teutonic nation in the sense of North Germany or Sweden. It is, rather, a thoroughly *Teutonized* nation. Neither English literature nor science shows the ponderous, not to say often dull, perseverance and effort after architectonic completeness which marks the unmitigated German. Perhaps an average Englishman, or New Englander, or Virginian, or Marylander, of original stock might find himself more at home (apart from political spite) among pure Teutons than among unmixed Cambrians or Gael. Yet, of course, he finds himself most of all at home in that literature which, Teutonically serious and sober, is yet shot through and through with the bright, elusive gleams of Celtic fancy and feeling.

However, when we have decided that the Anglo-Saxons are a Germanic people deeply interfused with Celts, or a Celtic people deeply interfused with Saxons, we find that this conclusion is only the premise of a deeper conclusion. The eminent Welsh scholar, Professor Rhys, after many years'

study of British ethnology, announces his opinion that the substance of the British population is Ivernian. In other words, the British are not only a non-Teutonic people Teutonized, but a non-Aryan people Aryanized, and having an intermixture of true Aryans, Celts and Teutons approaching to equality of number with the aboriginal stock. Our computations here have to be vague, perhaps even self-contradictory. Then, before the coming of the English, we may assume that the Celts were the conquering aristocracy of Britain, and sufficiently numerous to Celticize the non-Aryan aborigines, instead of being absorbed in them, even as the Teutonic English were afterward sufficiently numerous and powerful to transform most of the Celticized Britons, instead of being transformed by them.

Beddoe, who points out the dark, saturnine, Ivernian type in the Silurians of South Wales, holds the population along the Severn, which was also Ivernian, to have been hardly Cambrianized when the English invasion began. He thinks that the still smoldering resentment of this aboriginal race against the Cymry probably facilitated the English conquest of both. If we take this view of Rhys, which Beddoe seems in part to confirm and Taylor not to contradict, we see that we may largely impute those elements of the English character (always including in this the Lowland Scotch) which we are accustomed to regard as Teutonic to the Ivernian constituent. Indeed, gravity and seriousness, which usually seem to imply tenacity of purpose, are said to be more distinctively traits of the Ivernians than of the true Teutons, although unquestionably physical vigor belongs to the two Aryan races in a higher measure. Canon Taylor, in fact, is strongly inclined to regard the Ivernians as a pre-Aryan adumbration of the Teutons; as it were, a microsthenic forecast of the more powerful race. Considering those preeminently decisive tests of descent, the shape of the skull and of the ocular orbit, he shows that the long-headed Teutons and Ivernians agree with each other and stand opposed to the broad-headed Celto-Slavic race, the Teutons, however, having, in the strenuous

life of the northern climates, developed into large and hardy blondes, in contrast with their dark, short, and weaker Ivernian ancestors, of whom a part seem to have been too inert for a change of type. Beddoe remarks, in singular agreement with this theory, that the children of marriages between Saxons and Ivernians are of better settled and more thriving temperament than the children of marriages between Saxons and Celts. Of course, we know that there are numbers of happily developed offspring of these latter marriages, but it should seem that the physical and psychological elements of this double parentage are rather more apt to pull apart than in the case of the duller but more thoroughly homogeneous Iverno-Teutonic stock, the Ivernians being little else in character than somewhat feebly pronounced Teutons. We can therefore hardly call such marriages a mixture, but rather an enhancement of the latent Teutonism of the less developed primitive Ivernian type. On the other hand, Celto-Saxon marriages are pronouncedly, for good or evil, a mixture of widely different psychical characteristics. The physical dissimilarity is very much less. Both races are large, strong, blue-eyed blondes, but differing in shape of the skull and in temperament.

"Intermixtures of race" has two meanings. It may mean simply a close local interhabitation of different stocks, of which one has become the accepted model to which the others subordinate all that is peculiar in themselves. This is a sort of mechanical mixture, although (which is much to be desired in Austria) it may become so intimate and permanent as almost to have the effect of a vital union. In such a case the black and white of different races fuse into an indistinguishable gray, exhibiting the character of the leading race. Then, on the other hand, "intermixture" may mean, not a mechanical, but a chemical, or vital, union of two or three races, resulting in a third or fourth race, as distinct from its component stocks as water is distinct from hydrogen and oxygen. Taylor remarks that such a union of heterogeneous and in a manner opposing races appears to occur with peculiar

frequency in England, where, more than anywhere else, instead of the broad head of the Celto-Slavic, or the long head of the Iverno-Teutonic stock, we find the round English head, evidently a resultant between the other two. All such individuals are true "Anglo-Saxons," distinguishable, physically and mentally, from both their Celtic and Germanic ancestors, exhibiting with peculiar effectiveness the traits of both sides, but so thoroughly united as to make it hard to refer these distinctly to either.

These genuine Anglo-Saxons are also found abundantly in Ireland, whose elements of race Huxley decided to be substantially the same as those of Great Britain, only that, as is remarked in an excellent paper in the *Sacred Heart Review*, in Ireland the predominance inclines to the Celt, in England to the Teuton. The substance is the same, but the polarity is opposite. However, as we ascend the scale of sentient life, physical inevitableness goes for less and induced habit for more. Mr. Darwin cites curious instances of species in which circumstances have brought in habits of life wholly alien to their physical structure. A similar transformation is going on in Australasia under our own eyes. Now that there are such countless flocks of sheep there the frugivorous parrots are becoming carnivora, and even aggressively such, having found out a way of attacking vital parts of their prey.

Mr. William J. Long, in his charming *School of the Woods*, shows how large a part parental training has in forming those habits which have commonly been referred to simple instinct. He remarks that those broods which have lost their parents early, before the habits of the race have been developed by discipline, are precisely the first to fall victims to their enemies. Instinct is not enough to keep them from fatal bewilderment. On the other hand, where the tradition of education remains unbroken the distinctive habits of various species become more and more firmly differentiated. Thus moose, whose build speaks of original development on the great northern plains, are now carefully taught by their dams to accommodate themselves to the necessities of a woodland

life; and ospreys have become fishers much more from an uninterrupted training of generations than from their structure or instincts. Then, if the tradition of parental instruction goes for so much in the higher animals, *a fortiori* among the races of men. Not that it is not true, as Emerson says, that "race works irresistibly to keep its own." For instance, we have known a family whose name showed its derivation from a Danish settlement of north England, but which had long been an inland race, to plunge at once into seamanship on coming over to New England. The Viking instinct had been there through centuries of disuse, ready to spring into activity on the first invitation. Nay, members of the family, wholly unaware of their special descent, have surprised their neighbors by the sudden explosion of a longing after Scandinavia, and by a singular fondness for Tegnér.

It is curious into what minuteness of detail hereditary aptness may follow a man. Lord S., a young English nobleman brought up and educated in France, and taught the neat cramped French hand, is said always to have written the bold, round English hand. We ourselves have known the sons of a German father, but taught in America, to break out every now and then into curious fits of the small angular German writing, relapsing then into our common style, although the conflict between instinct and training gave their hand an unpleasant rawness. Instinct may have a penetrating reach. An English writer says that once a French gentleman, talking with him, boasted that he could pronounce perfectly any combination of sounds in our language. "Say 'Thistlethwaite,'" suggested the Englishman. "Ah, *barbare!*" was the reply. Soon after he asked the same of a young Frenchman who at once rendered the name perfectly. The Englishman asked him if he had not British blood, and learned that one of his grandmothers was an Irishwoman, probably of English descent. We know that in man, as well as in horses or dogs, inherited instinct goes a great way. That noted paper which declares that an Indian brought up among Yankees will become a perfect Yankee, and a

Yankee brought up among Indians a perfect Indian, nay, that a boy brought up among wolves will become a wolf, (what says Mowgli to this?) ought, of course, to give us the correlative, and insist that a wolf brought up among boys will become a boy. Of course this is mere lunacy. From man to man, from woman to woman, from family to family, from stock to stock, there are specific tendencies, capabilities, limitations, which education may obscure but cannot eradicate. As Canon Taylor points out, the Anglo-Saxon proper is a distinctly definable human formation, combining the Celt and Teuton into a new unity. It is this which makes him the nucleus of that wider race which we call by his name. He assimilates and leads the constituent races of Britain because he is alien from none. There is enough of the Celt in him to make the Celt—where local separation or religious hostility does not interfere—at home in following his lead, enough of the Teuton to make the Teuton or semi-Teutonic Ivernian at home. Yet there are limits to this power of assimilation. The notion that we can convert all mankind into Anglo-Saxons is only second in absurdity to that of bringing up a wolf into a man. When Disraeli brings into one of his novels a young Venetian who had inherited from Swedish ancestors large patrimonial domains on which he was required to live, confiding to a friend his repugnance to the cold-blooded Northerners, we know that by the Venetian he means himself and by the Swedes the English. He was born and brought up in England; he was early, with no opposition of his father, baptized into Christianity; his career in his native country became what we know; he lived to old age, and died at the summit of all his greatness. Yet we know from himself what fierce dislike he had to his countrymen, who yet were not his countrymen.

Disraeli, although marrying from policy, was one of the best of husbands, and was deeply charged with the virtue of gratitude toward his friends. Even so Joseph was the best of sons and brothers, and Daniel, though we do not hear of his kindred, was immovably faithful to his people. Yet it is

curious how these three grand viziers of three monarchs of utterly different race, country, culture, and religion agree in their common devotion to the throne and their comparative indifference to the people, of whom, however, Disraeli takes the most account. Indeed the excellent Joseph reduces the people into serfdom to the crown. There, indeed, "race worked immutably to keep its own" at an interval of a thousand years or so, and then of some twenty-four hundred. True, the prophets, from Samuel down, make little of princes and much of the people. The law, too, while yielding to the demand for a king, warns against monarchical pride, and admonishes the prince to view himself as simply the elder brother of his people. The Saviour and his apostles likewise are very indifferent to forms of government. However, this only shows that a race may be made the vehicle of higher principles than its natural bent. What a man, or a tribe, is inclined to do and what God accomplishes through them by means of providential selection are two very different things.

We conclude, therefore, that there really are within the compass of the Caucasian race (a term which Keane has reinstated in credit) really distinct physical and psychical formations, more or less modifiable, but strongly inclining to permanence even after migration, and that of these entities of race the Anglo-Saxon is one, but that this is only the nucleus of a wider ethnical tradition, of proselytism rather than of descent. Indeed, we see this same distinction among the Jews. There is unquestionably a strongly marked type, allied to the Arab and Assyrian, and which we call the Jewish. This is distinct from all European and from most Asiatic types, and is stubbornly persistent, little touched by time or place. Nevertheless, we know that this Jewish type is simply the nucleus of the Jewish people. Indeed Renan remarks that there is a Jewish religion but no Jewish race, and Rabbi David Philippon says the same. Their meaning is, not that there is not the specifically Jewish type (for such an assertion would make us all laugh), but that the bulk of the Jews are not of this type.

Professor Sayce shows us that this predominance of non-Semitic elements in the Jewish people goes far back. Not to say that Abraham's son Ishmael was half-Egyptian, and that "a mixed multitude" came up at the Exodus, Dr. Sayce remarks that on the Egyptian monuments almost all the Jewish faces have the Amorite, not the Semitic, type. Now, the Amorites are closely allied to the Celts. Keane remarks that it is now believed that the common stock was developed in North Africa, one fraction swarming over into Europe, the other striking eastward into Egypt and then into Syria, there becoming the Amorites. These, being conquered by the Hebrews, accepted their religion and were fused into their nationality, but not into their ethnical type. The Philistines, also, who seem to have finally disappeared into the Jews, are said to have resembled the Greeks. My citation from Keane must plead brevity for a certain want of exactness. Ezekiel, we remember, taunts Jerusalem with her mixed origin—"Thy father was an Amorite, and thy mother a Hittite."

As the Jews spread abroad, and brought in more and more proselytes, their type became more and more mixed. About A. D. 50 most of the women of Damascus had become Jewesses. This brought in a type not dissonant from the Jewish, but not identical with it. Still later, before Christianity was introduced among the Slavonians, the Jews must have made great conquests there, for we are informed by Professor G. F. Moore that the Russian and Polish Jews do not differ in feature from their Christian countrymen. Of course, this can hardly mean that the Semitic type is not often found among them, but that it is far from being predominant. So also at one time, Professor Moore tells me, large numbers of the imperfectly Christianized Gauls went off into Judaism, and probably adhered. Some three hundred years ago there was a Judaizing movement among the Swedes which was checked. Thus it is true, and yet not quite true, that there is a Jewish religion but no Jewish race. There is in fact a Jewish race, and a very marked one, but it forms only a small part of the Jewish people. Nevertheless it leads and consti-

tutes the Jewish people, having imposed on it its own inmost habits of religious thought and action, which are at the same time so essentially national that only an independent resettlement in Palestine will content them, as we see in Zionism. This primitive nucleus has so definitely determined the crystallization of the whole mass that it now makes little difference whether we call this mass people, nation, religion, or race. This seems to illustrate perfectly the relation of the Anglo-Saxons proper to that vast race swarming into all the world which has committed itself unreservedly to Anglo-Saxon traditions of speech, literature, political action, and forms and temper of general action. Now, it is as absurd to deny the potent reality of this vast race, and its essential coherence, *Zusammengehörigkeit*, on the mere ground that the Anglo-Saxons proper are a minority in it, as it would be to deny that there is a real Jewish people because the Hebrews proper are only its nucleus of crystallization.

What is true of Anglo-Saxons and Jews is equally illustrated in the Greeks. We used to imagine that the statuesque beauty of the Hellenic type belonged to almost every Greek as much as a remarkable handsomeness of form and feature belongs, apparently, to almost every Syrian. This notion seems to have lingered in Bayard Taylor's mind when he denies that the modern Greeks are descendants of the ancient, on the ground that the Hellenic type is not found in more than one fifth of the people. Probably it was not found among more than one fifth of the ancient Greeks. We know that these regarded themselves as largely Pelasgian, and there seems little evidence that the Pelasgians were akin to the Hellenes. As John Fiske says, the Greeks, like most other European peoples, were an aboriginal short and dark race conquered and transformed by a tall and blonde Aryan race, which imposed upon them its language and institutions and religion, itself, however, in all three particulars, suffering no small modification in turn.

It is not even certain that the handsome conquering race was that in which the Greek genius was chiefly situate. The

Athenians regarded themselves as mostly Pelasgian, and it would be hard to tell how much of the Athenian genius was aboriginal and how much attracted from abroad, and of the aboriginal how much was Pelasgian and how much Ionic. Indeed, the Ionic race, in which are found the chief products of Greek genius, was not only less specifically Hellenic than the Dorian, but, at least across the Ægean, probably intermingled largely with non-Aryans. They tell us, in fact, that the Hittite inscriptions begin to disclose considerable resemblance to Greek. If so, then this incomparable tongue, with the race that spoke it, is Aryan and non-Aryan interblended. We are told that the modern Greeks are mostly Slavs. But Reclus seems warranted in insisting that the true Greek race has remained so far in the ascendant as to have thoroughly transformed the incomers. Extermination of a settled population is easier talked about than carried out. Certain it is that there has been no interruption or remission of Hellenic consciousness, or tradition, or speech. The last, indeed, shows greater continuity with the ancient tongue than Italian with Latin. The felicity of climate and geographical environment has much to do with maintaining a certain likeness between all the successive inhabitants of the Hellenic peninsula. This is what anthropologists call *convergence* of type. It is this which has brought about a certain affinity of form between the Indians and the Europeans of our continent that cannot be explained by the very slight intermixture, which Dr. Wilson at last allowed to have been much smaller than he had for a while maintained. In Greece, certainly, *convergence* will never suffice to explain the steadfast continuousness of Hellenic feeling and speech. As Reclus says, we must believe that there is a dominant proportion of the true ancient Greek race.

Here, as with the Jews and the Anglo-Saxons, there are two elements, a distinct formation of race and a proselyting energy of this, bringing in continually accessions from abroad. That the Greeks should be rapidly Hellenizing the yet un-Hellenized Macedonians proper is natural enough, as the

Macedonians are by no means remote in race. But it seems that the Greeks are making rapid headway in Asia Minor, and have even thoroughly Hellenized a people on the south coast of a decidedly Jewish aspect. In the Greeks, the Jews, and the Anglo-Saxons, as a race develops intellectually, oneness of physical type, within pretty wide bounds, though by no means illimitably, becomes relatively less important and continuousness of tradition more important, and more effective in ethnical proselytism. Thus we have a right to say that Anglo-Saxonism is not merely a conventional, but an intrinsic, reality, consisting of three concentric spheres. The innermost is both physically and historically Anglo-Saxon, being a vital combination of Teuton and Celt, the outward mark of which is especially the round head. Outside of this are the Celts and Teutons and Ivernians remaining "in excess," but thoroughly consonant in feeling and tradition with the central stock. Outside of this again are racial fragments sufficiently consonant with the original Anglo-Saxon proper to melt easily into them.

The outer surface of this third conglomerate gives us the limits of the true Anglo-Saxon race. Everything beyond this is heterogeneous, either indifferent or hostile or subject.

We conclude, therefore, that there is a real Anglo-Saxon race, and that the British, Americans, Canadians, Australians, and New Zealanders for the most part belong to it, and are likely to do so until some great catastrophe breaks up the mighty race into *disjecta membra*, each then beginning an individual development. There seems, therefore, no reason why we should not call ourselves Anglo-Saxons without any embarrassment.

Charles C. Starbuck

## EDITORIAL DEPARTMENTS.

## NOTES AND DISCUSSIONS.

## THE CALL FOR AGGRESSIVE EVANGELISM.

"A WARM breath of evangelism is sweeping over the Presbyterian Church in this country." So reports a Methodist whose duties keep him traveling incessantly and extensively over the land, especially through the middle West. This notable awakening and unwonted activity are not confined to any section, but pervade that denomination generally, the quickening impulse having been sent abroad by the General Assembly from New York and Los Angeles, through all the periodicals of that Communion; the movement being stimulated and led by such ministers as Dr. J. Wilbur Chapman, of New York, and such laymen as Mr. J. H. Converse, of Philadelphia, who has contributed a very large sum of money for its promotion. The effect of it in a single city is indicated by a recent editorial in a secular journal:

The opening yesterday of a series of weekly noonday religious services in one of the theaters, with practical addresses by prominent men, is but another manifestation of an aggressive religious spirit that has been abroad in Philadelphia in recent years. Another similar effort to reach the nonchurchgoing public is the summer tent work, for which this city is nationally famous in Church circles. These endeavors to carry the Church and her message to the men and women who will not seek out the Church manifest the true genius of Christianity. The older attitude of the religious was rather that men should be given a chance to hear the Gospel, and if they neglected it let them be doomed. One of the comfortable emotions of the man who was in was that he was not as those who were without. This narrow and pharisaical spirit has been superseded by the more Christly one of seeking with unrelenting persistence, and by all the means that consecrated versatility can suggest, the great masses of people who do not by inclination go to church. To-day, in this city, there are to be found a score of different ways of speaking the Church's message to the world. Street meetings, tent meetings, theater meetings, rescue missions, house-to-house visitations, and a varied use of the printed page are some forms of this new spirit of aggressiveness. The commission which rests upon all disciples of Jesus is "Go," and to-day it is being heeded, both abroad and at home, as perhaps never before since first his lips uttered it.

While the aggressive religious activities referred to in this newspaper comment are by no means due to one denomination,

the Presbyterians of whom we are just now speaking are notably active in them. A representative writer in the *Princeton Theological Review* says that his Communion is aware of a movement within itself "which promises to be protracted and widespread, and which cannot fail to be unmeasurably useful." If that stalwart and powerful Denomination, unhampered now by awkward and unmanageable doctrines, should turn loose its whole enormous force in outreaching evangelistic work, vast would be the result. Increased aggressiveness is noticeable also in other Churches. The evangelistic energy of the body called The Disciples is giving it a large and rapid increase of membership. The Roman Catholics are holding "missions" in all directions and redoubling their efforts to make proselytes both from Protestantism and from the world. In some places the Protestant Episcopal body, casting stiff conventionalities aside, is reaching out after the unchurched with inventiveness and a variety of methods some of which seem to have been adopted from Methodism. Even the Lutherans are being roused out of their conservatism to unaccustomed spiritual activity. Thus it appears that the work in which Methodism has hitherto excelled is now being pushed with commendable zeal by these other evangelical bodies. In this rising tide of Christian endeavor we rejoice with joy unspeakable, but we hear the Good Angel of Methodism crying to us the appealing admonition, "Let no man take thy crown. Let none excel thee in the glorious art in which it has hitherto pleased God to make thee preeminent!" All our history will cry shame upon us if we relinquish our place at the head of the column. One of the ideas which made John Wesley the religious chieftain of the eighteenth century was that when people did not come to the church, the church must go to the people. For practicing on that idea Wesley was denounced by Bishop Butler, author of the famous *Analogy*; but without it there could have been no Methodism, England could not have been saved, and unless we maintain it in action the doom of an apostate Church will come upon us. The example of our British Wesleyan brethren, as set forth in our September issue in the article on "The English Wesleyanism of To-day," also summons us to like activity. It is well to emphasize the Christian nurture of childhood. Would that it were made so efficient and perfect that the wolf might not draw blood

or tear the fleece of one lamb folded in a Christian home or Sabbath school! The strenuous effort of these homes and schools must be to bring all their children to the Christian decision, consecration, and life, passing them on and up into the Church. But as for itself, no Church can safely rely on maintaining itself solely by growth from within; it must also add to its strength by conquest from the world without. And unless it does this, a terrible accusation comes with scornful indignation or piteous wailing against its doors from the neglected multitudes outside, who cry under the very shadow of the Church, "No man cares for my soul!"

Henry Ward Beecher in his best days, speaking to his people about the aims of his ministry, said:

From the very beginning, night and day, without varying, through all the early months of my ministry here, I had but one feeling—to preach Christ for the awakening of men for their conversion. My desire was that this should be a revival church—a church in which the Gospel should be preached primarily and mainly for the recreation of man's moral nature, for the bringing of Christ as a living power upon the living souls of men. My profound conviction of the fruitlessness of man without God was such that it seemed to me gardening in the great Sahara to attempt to make moral reformation in a church which was not profoundly impressed with the great spiritual truths of Christ Jesus. The keynote of my ministry among you has been the evangelization of the soul or the awakening of men from their sinfulness, and their conversion to the Lord Jesus Christ; and if you had taken that out of my thoughts and feelings, you would have taken away the very central principle of my ministry. By far the largest number of my sermons and the most of my preaching has been aimed at the conviction and the conversion of men.

In such preaching Methodism has long excelled. May the day never come when any man outside of our Communion will have warrant for bringing against us, for our failure to maintain aggressive evangelism at our historic level, any such complaint as this which Mr. Beecher once brought against a Methodist church for another but kindred abandonment:

By the way, yesterday morning I was at the Methodist church here. A very pleasant room it is, and I am told that a very worthy society occupy it. But I have a most weighty charge to bring against the good people of musical apostasy. I had expected a treat of good hearty singing. There were Charles Wesley's hymns, and there were the good old Methodist tunes that ancient piety loved, and modern conceit laughs at! Imagine my chagrin when, after reading the hymn, up rose a choir from a shelf at the other end of the church, and began to sing a monotonous tune of the modern music-book style. The patient congregation stood up meekly to be sung to, as men stand under rain when there is no shelter. Scarcely a lip moved. No one seemed to hear the hymn, or cared for the

music. How I longed for the good old Methodist thunder! One good burst of old-fashioned music would have blown this modern singing out of the windows, like wadding from a gun! Men may call this an improvement and genteel. Gentility has nearly killed our churches, and it will kill Methodist churches if they give way to its false and pernicious ambition. We know very well what good old-fashioned Methodist music was. It had faults enough, doubtless against taste. But it had an inward purpose and religious earnestness which enabled it to carry all its faults and triumph in spite of them. It was worship. Yesterday's music was tolerable singing but very poor worship. We are sorry that just as our churches are beginning to imitate the former example of Methodist churches, and to introduce melodies that the people love, our Methodist brethren should pick up our cast-off formalism in church music. . . . We have seen the time when one of Charles Wesley's hymns, taking the congregation by the hand, would have led them up to the gates of heaven. But yesterday it only led them up to the choir, about ten feet above the pews. This will never do. Methodists will make magnificent worshipping Christians if they are not ashamed of their own ways, but very poor ones if they are. Brethren, you are in the wrong way.

From all sides and from Above the call comes to us for resolute, strenuous, aggressive evangelism, the religious activity of what a secular paper describes admiringly as "The Outreaching Church" stretching out its arms to gather into the fold of safety the neglected multitudes who are without. Indispensable to such evangelism is the direct and powerful preaching of the great simplicities of the Gospel, the tremendous moral certainties, the reality and awfulness of sin, the wrath of God on the children of disobedience, salvation on the basis of a merit not our own, even that of Christ the Lord and Saviour, and on the condition of immediate and unconditional surrender to the will of God in righteousness. Many churches are dwindling through lethargy and listlessness. Their path to prosperity and power is by aggressive evangelistic action, without which all the pitiable remnant of their lives will be "bound in shallows and in miseries." Other churches show energy enough, but it is manifest in captiousness, factiousness, rivalries of would-be leaders and of cliques; the only way to bring such a church to harmony and sweet reasonableness or even common decency is to recall its attention to its main business by engaging it in earnest, aggressive spiritual activity.

In periods of inactivity, indolence, and self-indulgence, when the church has lost its hunger for souls and its urgent sense of responsibility for the immediate salvation of men, it is likely to be rent by doctrinal and critical contentions, neglecting its

supreme calling and diverting its attention to disputed and non-fundamental questions. Aggressive evangelism provides in its results the best apologetics. The only unanswerable defense of the Gospel and the Bible is not by argument or critical disputation but by experimental proof of their power to transform human nature into the likeness of the Lord. In the midst of a Christendom disturbed by the clamor of debate involving many matters great and small upon which we see men honestly differing, it is time for some stentorian voice to be heard above the tumult moving the previous question. Much of our discussing has wandered far from the main point. Many amendments and substitutes have been offered which cannot be accepted. A call for the main question, a restatement of it, and a vote upon it, will show our agreement rather than our differences, will stop unprofitable dispute and get us back to decisive action and practical results. The main question is the immediate salvation of men. The voice of an aggressively evangelistic church can drown the voice of the critics and make their criticisms seem irrelevant and frivolous. A Methodist minister asked Dr. Marcus Dods, "What are you Scotchmen quarreling about now?" "We're not quarreling about anything now," was the answer; we're trying to save Scotland. Being Scotchmen we differ about many things; but we have agreed to differ, while we give ourselves to our main business, the saving of Scotland."

We need to revive the militant spirit which was so strong in Paul. In his *Invasion of the Crimea*, Kinglake describes in a brilliant and thrilling passage the bayonet charge of the 20th Regiment with its peculiar historic battle cry, known as the "Minden Yell:"

These men of the 20th seemed all to have but one will. Despite the hostile masses on their flanks, they were glowing with that sense of power which is scarce other than power itself. To the men of their corps, and none other, had been committed the charge of a sacred and inspiring historic tradition; and if they were to perpetuate the enchantment they must not, they knew, endure that, in their time, its spell should be broken. As they advanced to the charge the air was rent by a sound which—unless they be men of that regiment—people speak of as strange and "unearthly." It was the old historic battle cry delivered once more by the men of the 20th. *Disregarding alike the force on their right and the force on their left, they sprang at the mass in their front and drove it down the hillside.*

Our situation, our duty, and our chance for victory are as

much like theirs as spiritual warfare can be like carnal. There are hostile forces on both our flanks. On our right are the Rationalists and Destructive Biblical critics and their allies trying to destroy the Bible and deprive us of a Divine Revelation. On our left are the materialistic scientists and philosophers and the agnostics trying to destroy the soul and its certainties. Facing us, right in our front, is the vast opposition of the sinful world—the far-flung battle line of hearts at enmity with God and goodness. There is our most urgent business, straight before us. Let us imitate the men of the 20th. Spring at the mass in our front; strike at the heart, the unrepentant, stubborn heart, pierce it with the Gospel, and, hand to hand, man to man, lift it as on the bayonet, break through the ranks from front to rear, and conquer them for King Jesus, the Captain of our Salvation. The Bible will survive. It does not depend on us to save it. It will save itself, and us too if we let it. It can no more be destroyed than can the universe. And what Ruskin calls “that ancient entity, the soul,” will continue to exist. It can no more be abolished than God Himself. Our main and imperative business is with the sinful and impenitent in our front. There a victory awaits us which will dispose of all cavils.

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#### AUTOMATIC EVANGELISM.

“PHILLIPS BROOKS! What struggling souls does he strengthen and support! What a depth under his surplice, what a broadness behind his prayer book! After a draught of his elixir a wayfarer marches on for a week or two with songs upon his lips, the rough earth with all its mountains and valleys leveled and smoothed before him.” So wrote a heathen-born son of Japan in his journal after inhaling in Trinity Church one Sunday morning the breath of the great preacher, from whose pulpit tidal waves of spiritual emotion, heaved off the swelling slopes of his great throbbing heart, surged over the souls of men, drenching them with the flood of his own high, tender, passionate fervors, till saint and sinner were conscious of the mighty inundation. It was like a dip in the ocean. His hearers were like men and women sitting in the breakers. All the waves and billows went over them. But, moreover, all Boston outside his church was likewise sensitive to him and in some measure simi-

larly affected by him. His whole moral effluence and influence, like the words he spoke, were spirit and life indeed, for a living soul and a quickening spirit was Phillips Brooks. The city streets, like Trinity pews, were flooded with tides of saving influence which proceeded from him.

"Whenever we met him on the streets," writes a university professor, "a benediction seemed to come from his towering form." An editorial note in a Boston daily, one morning years ago, ran thus: "It was a gloomy day yesterday, with overhanging clouds and pattering rain and clinging mists; but Phillips Brooks walked down Newspaper Row bowing here and there to his friends, and the day was all sunshine." A certain workingman was not a churchgoer, being weary with the week's work, or doubtful of welcome, or ashamed of his clothes, or too proud to accept favors by going where he could not bear his share. Yet seven days in the week he was aware of Phillips Brooks, whom no church walls could confine, but who pervaded all the neighborhood like the sweet presence of a good diffused, making the world fairer, life nobler, and the workingman himself somehow a better man, more reverent and more righteous. So much was the minister of Trinity Church a revelation of the divine to this laborer that when he reverently tried to imagine, as he sometimes did, how God would seem if he should encounter Him, it always resulted in his conceiving of an infinitely enlarged man, a sort of colossal rector. Did not Sir Matthew Hale say, "God is the supreme Rector of the world"? To this workman's uninstructed religious fancy the Deity seemed a kind of divine Phillips Brooks, as Phillips Brooks was in his measure a sort of human Christ. And surely a man feeling after God, without theologies or the Church to help him, might easily do worse than worship the sum total of being which he would get through multiplying the soul of Phillips Brooks by infinity. Even Matthew Arnold's highly cultivated, elegant old Hellenes, so doted on by Matthew, did worse in their worship of Zeus and his disreputable gang of deputy divinities, cabinet ministers, and heads of governmental departments in the sumptuous Olympian hierarchy. In Phillips Brooks there was no Olympian absorption in self-will, self-love, and self-indulgence, but a self-forgetting concern and laborious responsibility for humanity's sake. Over and above the direct appeal by the procla-

mation of the Gospel with which he called multitudes to repentance and faith and a Christian life, to be in himself an embodied gospel, as he was, is to be everywhere an evangelizing engine, the whole machinery of such a life carrying on an automatic evangelism which plays off its persuasive and purifying force in church and out of church, alike on manual laborers and college professors, on busy newspaper men and wandering heathen. On all sorts and conditions of men, church and unchurched, baptized and unbaptized, he cast such a spell that, when he rested from his mighty work, bereaved crowds of men, women, and children with sorrowful faces filled Copley Square and filed all day past the lifeless form of that big brotherly giant, who was a masterpiece of God's own hand, modeled after Jesus, that he might show us the fullness of the stature of spiritual manhood which was imperial in Christ. Of similar dynamic spirituality and all-radiant sanctifying influence was Henry Drummond, whose evangelism, marked and moving as it was, was by no means limited to speech or to assemblies. And this is why, when an artisan of Possil Park was dying, his wife knocked hurriedly at Drummond's door late one Saturday night and begged him to come at once to her house, saying, "My husband is deein', sir; he's no able to speak to you, and he's no able to hear you, and I dinna ken as he can see you; but I would like him to hae a breath o' you aboot him afore he dees." These were consecrated servants and messengers of God, whose work, each in his own way and adapted to his field, was meant to be aggressively evangelistic, the direct preaching of Christ's Gospel with devout intent to effect in men immediate rectification and amelioration of heart and will and life. Yet the force of their ministry was more in what they were than in what they said, more in that silent, unconscious, and pervasive influence for good which radiates from pure and noble Christian character than in any studied utterance or formal appeal. This is that never-sleeping, involuntary, automatic evangelism of which the man himself is as unaware as of the processes of digestion or the oxygenation of the blood.

"The most influential evangelizing agency in every community, and our main reliance for the conversion of the world, is Christianity exemplified in character and life." So said one of the leaders of modern religious thought to his friend on a street car.

No advocacy or exposition of goodness can be quite so convincing as the thing itself. George MacDonald by no means disparaged preaching when he said that to know one person who can be absolutely trusted will do more for a man's moral nature—yes, for his religious nature—than all the sermons that are preached. On a street corner one day a man of the world said to a minister, "The way that storm-beaten woman trusts in God and seems to be helped by Him through all her tempestuous life is more impressive to me than any sermon I ever heard." And yet another testifies thus: "No books that I ever read have so nourished in me a believing heart as have the goodness and the truth, the patience and fidelity that I have known in individual lives. These build up the believing heart in men as in the lovely fable Amphion's music built the Theban walls." President King, of Oberlin, truly says: "The one greatest road to character is not through intellectual formulizing nor through constant moralizing, but through association with the best—catching their spirit." This is largely the Bible's power. The righteousness which saturates it is suffusive and contagious. It keeps us in touch with great characters, with saints of ancient days, and above all with Christ, who breathes on us His divine influence, and pervades us with His own spirit, subduing us by a kind of moral hypnosis. An observant Jew, watching the pervasively victorious progress of Christianity and feeling after the secret of its power, writes: "In working through the figure of Christ, Christianity stands on a basis of sound psychology, for nothing affects character like character." A French psychologist, M. Tarde, has formulated what he calls the Law of Imitation, and shows the immense far-reaching force of a living example moving before men's eyes as a model.

Rightly to indoctrinate men with clear statements of Christian truth is forever necessary; but even more important is it to ask ourselves searchingly what argument our life to our neighbor's creed hath lent, and to remember that the fulfillment of our plain personal duties in domestic, social, and business relations is our most obligatory service. Right living is the truest teaching, and a good life is the primary philanthropy. More prevailing than the most aggressive evangelism is a purified character diffusing its effortless and unconscious influence through all its actions, words, and looks. It is no undervaluation of the

didactic and the dogmatic, in their indispensable place, to say that they are not the most powerful kind of teaching. Men who weary of precept will be stirred by high example; listening listlessly to exhortation, they will be caught by the authentic story of noble deeds. The world is converted largely by silent, unprofessional, uncertified preachers. It might not occur to us to call Charles Lamb, and Dr. Johnson, and Walter Scott great preachers of religion: but Lamb, pacifying and amusing his fretful and unreasonable old father night after night; rough, gruff Sam Johnson, crowding his own small home with a lot of disagreeable dependents whom he sheltered and supported; and Sir Walter, sitting by the humble bedside of a poor little hump-backed tailor and pouring the sunshine of his genius and his love into that dull, unamiable life—were they not all teachers and preachers because exemplars of some of the most difficult of real humane and Christian virtues? An English clergyman lecturing on "The Next-to-Nothings of Life" enforced impressively the immeasurable effects of unconscious influence for good, concluding thus:

The highest service which we can render to God in ourselves and through the lives of our fellow-men is simply but strenuously to live, in the fear and love of God and without self-consciousness or needless anxieties as to effects, the life which, in its main outlines, circumstances have prescribed to us. For whatever heart beats high and strong and brave inevitably betters the hope and courage of the world. Whatever voice rings clear and cheerily assuredly puts life and gladness into mankind. And if a man but walk in wisdom's way and work righteousness he certainly moves toward a time and place in which many shall rise up to call him blessed, saying, "You did us manifold good," while he astonished asks, "When did I visit and inspirit you?" The surest way to make others good is to be genuinely good yourself.

"Be noble! and the nobleness that lies  
In other men, sleeping but never dead,  
Will rise in majesty to meet thine own!"

Maud Ballington Booth's booklet on *Antiseptic Christians* is an amplified version of Christ's "Ye are the salt of the earth"—the preservative element preventive against decay and rottenness. Such are the Christians who, like Maltbie Babcock, by the help of Him who is able to preserve both soul and body blameless unto everlasting life, keep themselves surgically pure. Their presence is more sanctifying than holy water, their touch is as clean as listerine, and their breath sprays the air with an-

tiseptic vapor. What did the Supreme Authority mean when He said to certain persons, "Ye are the light of the world"? He meant the luminous refulgence of spiritualized humanity. A Philadelphia professor finds that even the human body is so radiant that by the light emanating from his hand a photograph of other objects can be taken. Spiritual radiance is equally demonstrable. In northern India, among the high foothills of the Himalayas on the Thibetan border, lives and labors a woman whose picture taken in a group of her Bhotiyas shows a face which might illumine a province. And she is only one of many such. For the mission field has been fruitful of lives which, amid loneliness and peril, hardship and horror, have been "all-radiant with the glory and the calm of having looked upon the face of God." At a pastoral installation a young actor listened intently to several ministers who spoke in succession. With one of them whom he had never seen before he was so impressed and captivated that he whispered to his mother (the widow of a Methodist minister), "Mother, watch that man; you'll see a halo form around his head in a minute or two." The world is to be saved by the presence and power of those who cause in their fellow-men the expectant apprehension of an imminent halo—true saints who are not thinking of halos nor troubled with self-consciousness, whose own excellence does not weigh upon their minds, and whose goodness is not of the sort which is looking for a mirror, saying anxiously within itself, "I wonder if my halo is on straight." To the artist who painted, after her death, the portrait of a woman who had been a good angel to all the poor in a Minnesota city, a well-known jurist said: "It is a fine picture, only you have not caught the most affecting touch in her expression. There was something in that woman's face which every time I caught sight of it, even when I passed it on the crowded street, made me wish to be a better man." A Shunammite woman, after carefully watching Elisha in his coming and going, reported to her husband her conclusion, "Behold, I perceive that this is a holy man of God that passeth by us continually." Ignatius wrote to the Trallians concerning a certain bishop, "His very bearing is a sacred lesson." "Just to see that man on the street is a sermon," said a physician in a Hudson River town concerning the Methodist pastor there.

Such impressions are produced by prophet and by pastor, not by posing for it but by being, through and through, a genuine man of God. Joseph Parker, unveiling a tablet in the city of Bath in memory of William Jay, and using the text, "Behold now there is in this city a man of God," said: "The men of God in any city are its strength. Their God is with them and their character is a continual emanation, an outgoing fragrance that finds its way on the winds that blow through the lowliest places of the city and carry odors from roses that grow in the gardens beyond the blue." Even the place where the good man lives or dies is made sensibly holy by his presence. William of St. Thierry coming away from a visit to Bernard of Clairvaux felt that he had been at the very altar of God. "I tarried," he says, "a few days with him, and whichever way I turned my eyes I marveled and thought I saw a new heaven and a new earth. As soon as you entered Clairvaux you could feel that God was in the place." "There is always a sense of God where you are," said a peasant to Erskine. Dr. Joseph H. Twichell coming away from Horace Bushnell's home, where the seer and prophet of eternal things was passing into eternity, sat down with his journal and wrote, "Felt as I left the house a mighty conviction of spiritual realities and a desire to live in them."

That "the palm tree looketh on its fellow and groweth fruitful" is a familiar analogue of the spiritual life of man. None of us can escape that spermiatic dust which floats upon us from surrounding personalities for the pollenizing of character, so impalpable that the sunbeam which shows the finest motes cannot reveal it. No photographic plate is a sufficient emblem of human sensitiveness. Our susceptibility is manifest in particulars almost absurd. A certain man says: "In answering a friend's letter I find my hand strangely influenced by his handwriting, so that mine is perceptibly modified into resemblance with his. If his is careless mine is demoralized; if his is clear and careful mine is improved; if his is light or heavy, so is mine." And assimilations more inward and important than handwriting are produced by letters. "I am a victim of moral contagions," wrote Marie Bashkirtseff to Guy de Maupassant; "so it may happen to me, by this correspondence, to become like you." In this case one can hardly be certain which of them would take the more harm from such infection by mail. On

the side of the precipice and the abyss which evil is it is simply frightful to behold how easily and how often impressible natures, particularly the young and inexperienced, fall a prey to strong or fascinating personalities. Witness Marguerite in the toils of Faust and Mephistopheles. Payne, the would-be assassin of William H. Seward, though by no means a weak man, was hypnotized by Wilkes Booth's personal magnetism into participation in that audacious and gigantic conspiracy of hideous crime. A man who realized his peril in contact with a certain magnetic person wrote these words: "So well aware were we of the dangerous power of his fascinations that all the time we were with him we kept silently repeating paternosters lest we should fall victims to his sugared heterodoxy." Personal salvation depends on fortifying against intellectual and moral perils. The sobering and repressive unconscious influence of the gentle, the wise, and the noble is pictured in the well-known lines:

The stern were mild when thou wert by;  
The flippant put himself to school  
And heard thee, and the brazen fool  
Was softened, and HE KNEW NOT WHY.

The presence of a pure character rebukes unrighteousness and summons sinners to repentance as really, if not as distinctly or loudly, as John the Baptist's "Repent ye." The mere arrival of virtue appraises, accuses, and brands all that is less than virtuous. The sheer majesty of goodness overawes evil. Its silent nobleness says, "Quit your meanness!" Its indignant gaze says, "Get out, you dog!" Enter Cato unexpectedly among the young Roman patricians, and his face makes them ashamed of the base character of their pleasures. Let the boy Bernardino of Siena join a group of rough lads, and bad language ceases. They are intimidated. His presence is a prohibition. They are touched with that sense of the regal dignity of the pure which may be the germ, or at least the condition, of incipient nobleness in them. Something in Gladstone made his company a stern restraint to lowness or vulgarity. A man who, in a London club, told a story which reeked with gross indelicacy, was put to shame by the question, "How many thousand pounds would you take to tell that to Gladstone?" "But there are gentlemen present," interposed General Grant quietly but quickly, when a coarse story was about to begin, and a clean silence ensued

which no loafer dared defile by opening his lewd lips. The look of pained surprise on Fales H. Newhall's face when he detected a student cheating in recitation was punishment enough for the man who caused that look. Maeterlinck says that a crime which becomes suddenly conscious of the gaze of a strong superior soul will halt, retreat, and at last crawl back to its lair leaving its sin unaccomplished; and adds, illustratively: "Imagine a sovereign all-powerful soul in Hamlet's place at Elsinore. Would the tragedy have flown on till it reached the four deaths at the end? Is that conceivable?" An employer writes: "In very trying circumstances I once said to a man against whom falsehood seemed to be proved, 'In spite of everything, I do believe you are telling me the truth.' He answered me with a simplicity which was nothing less than noble, 'If you knew my wife, sir, you'd know that I couldn't live with her and lie.' I learned afterward that this was the exact state of the case. His wife was a plain good honest woman, rather silent in her way, and I do not believe she had ever lectured her husband on truth-telling. It was simply that one could not live continually in her influence and be willing to be guilty of falsehood." The atmospheric pressure for truth and honesty in that man's home was heavy upon every square inch of his moral sensibility.

The most tremendous dynamo in the world is the human individual, and all of us know what it is to be powerfully affected by great personalities. Once Charles Lamb wrote thus to Wordsworth: "Coleridge is absent but four miles, and the neighborhood of such a man is as exciting as the presence of fifty ordinary persons. To be within the whiff and wind of his genius is enough to prevent us from possessing our souls in quiet." "How few of us can keep our balance," said George William Curtis, "when a regal soul dashes by." It is as when a train goes past on the railroad, half a mile away from the astronomical observatory, and jars the earth so that all the stars tremble in the astronomer's vision. Science has no electrometer to measure the voltage of personal influence, nor has any explorer tracked all the channels of its interflow. How much may be conveyed by the eye as an organ of transmission no one can measure; but, for one thing, intelligence may pass from mind to mind across the bridge of a look. It is related of a distinguished teacher of mathematics

that, when a student brought him some statement in the text-book for explanation or desired help in understanding a problem, the instructor would simply read the passage or the problem slowly and clearly to the pupil, and then, without adding a word, would quietly look him steadily in the eye. And with most pupils it came to pass that, looking into the teacher's eye, they comprehended without verbal explanation. Somehow by his look the clarified intelligence was imparted which enabled them to perceive as he perceived. Also a believer's look may cause his listeners to believe as he believes. One way of making a good man from a bad is indicated in the "Idylls of the King," when rough Edryn says to Enid:

Dubric, the holy saint,  
With the mild heat of holy oratory,  
Subdued me somewhat to that gentleness  
Which, when it weds with manhood,  
Makes a man.

But another equally successful way is shown when Sir Galahad, the pure-hearted, tells how, during all his long quest of the Holy Grail, the vision of the cup which held the Blood of Christ stayed by him and moved with him night and day, keeping the soul within him from discouragement and doubt. To this story told by Galahad, the knight Percivale listened absorbedly, gazing all the while straight into Galahad's rapt face, and thus the listener describes the effect upon himself:

While Galahad thus spoke, his eye, dwelling on mine,  
Drew me, with power upon me, till I grew  
One with him, to believe as he believed.

Here is Henry M. Stanley's account of his conversion:

In 1871 I went to Africa as prejudiced as the biggest infidel in London. But there came to me out there a long time for reflection. I was in the heart of the Dark Continent, far away from a worldly world. I saw a solitary old man there, and asked myself, "Why on earth does he stop here? Is he cracked, or what? What is it that inspires him? What motive can he have for such a life of loneliness, hardship, and peril?" For months after we met I simply found myself watching him, listening to him, and wondering at him, as he carried out all that was said in the Bible. But, little by little, his sympathy and spirit became contagious. Seeing his piety, his gentleness, his zeal, his earnestness, and how quietly he did his duty, I was converted by him, though he had not tried to do it.

Here was automatic, effortless evangelism at work in the wilds of Africa; the pollenization of character; Explorer Stanley looking on Missionary Explorer Livingstone, palm tree on palm

tree, and growing fruitful for like faith. "Contagious" is what Stanley says Livingstone's spirit was: so in his own soul he experienced it to be. Negro natives, too, caught the same infection, and loved the good missionary so that when this godly old man died, on his knees in Chitambo's village, black shoulders, strong with devotion, bore his sacred body three hundred miles to Zanzibar to ship it home to London and the honors of Westminster Abbey. And if African monkeys had been half human they too would have succumbed to the moral power of Livingstone. When George Maxwell Gordon, the pilgrim missionary of the Punjab, who fell at Kandahar at the age of forty-one, wished to engage as his native teacher a certain Sowar who was master of Bilochi and other frontier tongues, the man said, "I dare not; I should be made a Christian." Gordon promised that there should be no talk of religion between them. The Sowar answered, "But I love Gordon Sahib, and I am sure I couldn't help accepting his religion if I were with him." For a similar reason Lord Peterborough withdrew from Fénelon's presence saying, "I was obliged to get away from him or he would have made me religious in spite of myself." Sowar and lord were both afraid of automatic evangelism, against which there is no defense. Neither ramparts nor rifles, dikes nor quarantines, avail to keep back an atmospheric invasion. W. E. Henley could neither understand nor abide "the Samoan Stevenson," one explanation of whose altered spirit lies most assuredly in his chosen associations there, which were such as to spiritualize his temper and sentiments. Among Stevenson's close friends at Samoa were the Congregational missionaries, Rev. W. E. Clarke and wife, and his deepening sympathy with their work was increasingly manifest. His admiration for that good man, Mr. Chalmers of New Guinea, was like the hero-worship he felt toward Gordon of Khartoum. His association with and reverence for such as these worked in him to resemble him to them. Here was automatic evangelism. Even Ismail Pasha, khedive of Egypt, who made Chinese Gordon governor-general of the Soudan, acknowledged the mystic spell of that sincere, selfless, sovereign soul, and like many other men, savage as well as civilized, found himself held to higher standards than he had ever known, and, greatly to his own betterment, subdued to the sway of Gordon's superior manhood, a manhood purposely and passionately patterning it-

self after Christ. Here, too, was a measure of automatic evangelism. In the years of George J. Romanes's agnostic unfaith some of his most intimate friends were sincere Christians as well as highly intellectual men. His wife tells us that without set argument or formal persuasion the influence of these believing men was most salutary upon her husband's mind. In their presence Christianity seemed a reasonable and beautiful reality. And in time it came to pass that he renounced his cheerless agnosticism, returned to the altars of the Church, fell back on Christ as the sole but sufficient refuge for mind and heart; and his complete surrender uttered itself in his last word on religious subjects, "It is Christianity or nothing." Largely his recovery was the effect of automatic evangelism.

"What India most needs," said Dr. J. H. Barrows when he returned from delivering the Haskell lectures, "is not Christianity but Christians." An observer among the Shevaroy Hills in India reports that Hindus of all classes are beginning to see and say, "These Christian missionaries and converts are better, gentler, more honest and truthful, more self-sacrificing as well as more purposeful and strenuous, and live in all things on a higher level than we do." The inoffensive, ingratiating, and irrefutable argument of pure, sweet, unselfish Christian living is taking effect. Professor A. B. Davidson, writing of "Mohammed and Islam," rests his hope for the Christianization of Mohammedans on the example of individuals who illustrate, in character and conduct, a higher conception of human life; and says that "such a man as David Livingstone presents the Mohammedan mind with a high ideal, exhibits the moral norm, awakens in the beholder by contrast a sense of his own spiritual defect, and makes the character and work of Jesus intelligible to the followers of the False Prophet."

Wonderful indeed is that terse and telling record of one man's wholesale victory over an entire population inscribed upon the monument to Rev. John Geddes at Aneityum: "When he came here there were no Christians; when he went away there were no heathen." Such an overwhelming result could only be achieved and explained by blending in the life and work of that man both aggressive and automatic evangelism. And the final, comprehensive word upon this subject is that without such blending no really efficient ministry is possible to any man.

## THE ARENA.

### THE SELF-CONSISTENT THEORY OF INSPIRATION.

It has been objected that the inspiration of certain of the Old Testament authors is invalidated by their corrupt conceptions of God.

The prevailing idea of Deity among the ancient nations in the time of the founding of Israel, and its era of national existence, as we find in a study of inscriptions brought to light by the archaeologist, was of a Being of great power and wisdom, but jealous and vindictive in disposition and given to inciting deeds of rapine and slaughter. While there were many gods among them, they were all of a lustful and murderous spirit.

The Hebrews are said to have been tainted with this same notion. Some of their wars are described as displays of "providence." Many striking illustrations of the prevalence of this idea of the character of God among the Hebrews are cited in the Old Testament. Commands to utterly destroy the Canaanites and their kindred peoples were attributed to God. Wars upon neighboring peoples, in which old and young men, women, and even children were ruthlessly slain, are all attributed to God as inciting them, and by his "providential" interference giving Israel victory.

It is said an illustration of the vindictiveness and partiality of the Hebrew Jehovah is found in the summary destruction of Uzzah, who thoughtlessly extended his hand to steady the ark of God when the beasts stumbled which were hauling it. God in wrath smote Uzzah at once—without an opportunity for explanation or amends. The people who witnessed it were amazed and displeased at this injustice of their God. This poor man, it is contended, did no earthly wrong to anyone by his act of solicitude for the safety of the sacred ark. It was only an affront to the "majesty" of Jehovah.

In contrast with all this, it is related King David and his followers at one time ate of the holy showbread, which it was unlawful for them to eat; and also that the priests profaned the temple and yet were held guiltless. Then again, in illustration of the partiality attributed to Jehovah, was his treatment of David. He robbed Uriah of his wife, committed adultery with her, broke up a happy home, and then murdered the unsuspecting husband, and thus became worthy of death by stoning according to the law of God—did God smite him with swift vengeance? Not at all. It was a king who sinned in this instance. But it was a series of crimes which wrought havoc in Israel and put law to an open shame; nevertheless a few tears, a little fasting, a threat of the sword upon his posterity, and the death of the illegitimate child condoned the king's offenses—and he was even allowed to keep the wife of Uriah!

Another example of capriciousness attributed to God by the Old

Testament writer is cited in the instance of David numbering Israel. God, it is said, was incensed, and for this trifling matter, which injured no one, and in no conceivable way impugned the character of God, did Jehovah punish Israel—not the offending David! The sacred writer says God slew seventy thousand persons as a penalty—a penalty for a crime they did not commit! What would we say to-day if God should destroy seventy thousand of our citizens for taking the census, or even for an actual sin committed by our chief magistrate? Such an act as this on the part of God, we are told, is not in keeping with the New Testament conception of the divine character, and is utterly repugnant to common sense.

In discussing this objection, that the inspiration of the Old Testament authors is invalidated by their corrupt conceptions of God, it will be noted the cases cited are not cited to prove God has been vindictive or unjust, but as showing the false ideas prevailing in ancient times even among the Hebrews, and which have tinctured their sacred writings. It is contended these false notions concerning God prove the writers were not divinely inspired.

How, therefore, shall we deal with this objection? We may deal with it in either of two ways. We may declare in the old-time method, as the writer did in "Inspiration Not Invalidated by Biblical Criticism," in the November-December, 1901, *Review*, that all contained in the Scripture has been placed there just as we find it by inspiration; and that Scripture is inerrant, and needs only to be better understood to clear it of difficulties. We may be able, possibly, to show the sacred authors have not really attributed these evils to God, but have only apparently done so. We may, perhaps, be able to prove the whole difficulty due to the omission of certain facts and explanations, or to our misapprehension of the narrative.

On the other hand, we may admit, upon the face of the record as it has come down to us, the Old Testament authors have actually attributed vindictiveness and injustice to Jehovah. We may admit the conceptions of God entertained by those Old Testament authors are widely at variance with the New Testament conceptions of God. What then? Are we now compelled to deny inspiration in the Old Testament? By no means. We must simply correct our theory of inspiration. We must bring it into accord with the facts. If the writers of the Old Testament have really attributed evil to the character of God it certainly is no disparagement of the fact of inspiration to admit it. The admission will be fatal only to the theory which supposes all the sacred authors have written was divinely inspired. "Every Scripture inspired of God is profitable," etc. All in the Scripture may not have been inspired. All was not inspired. Even Paul did not claim inspiration for all in his epistles, he even disclaimed it for some portions. Inspiration may, therefore, and must be denied all portions of the Old Testament—if there be any—which impugn God's character.

The correct theory of inspiration will be formulated in keeping

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In contrast with all this, it is related King David and his followers at one time ate of the holy showbread, which it was unlawful for them to eat; and also that the priests profaned the temple and yet were held guiltless. Then again, in illustration of the partiality attributed to Jehovah, was his treatment of David. He robbed Uriah of his wife, committed adultery with her, broke up a happy home, and then murdered the unsuspecting husband, and thus became worthy of death by stoning according to the law of God—did God smite him with swift vengeance? Not at all. It was a king who sinned in this instance. But it was a series of crimes which wrought havoc in Israel and put law to an open shame; nevertheless a few tears, a little fasting, a threat of the sword upon his posterity, and the death of the illegitimate child condoned the king's offenses—and he was even allowed to keep the wife of Uriah!

Another example of capriciousness attributed to God by the Old

Testament writer is cited in the instance of David numbering Israel. God, it is said, was incensed, and for this trifling matter, which injured no one, and in no conceivable way impugned the character of God, did Jehovah punish Israel—not the offending David! The sacred writer says God slew seventy thousand persons as a penalty—a penalty for a crime they did not commit! What would we say to-day if God should destroy seventy thousand of our citizens for taking the census, or even for an actual sin committed by our chief magistrate? Such an act as this on the part of God, we are told, is not in keeping with the New Testament conception of the divine character, and is utterly repugnant to common sense.

In discussing this objection, that the inspiration of the Old Testament authors is invalidated by their corrupt conceptions of God, it will be noted the cases cited are not cited to prove God has been vindictive or unjust, but as showing the false ideas prevailing in ancient times even among the Hebrews, and which have tinctured their sacred writings. It is contended these false notions concerning God prove the writers were not divinely inspired.

How, therefore, shall we deal with this objection? We may deal with it in either of two ways. We may declare in the old-time method, as the writer did in "Inspiration Not Invalidated by Biblical Criticism," in the November-December, 1901, *Review*, that all contained in the Scripture has been placed there just as we find it by inspiration; and that Scripture is inerrant, and needs only to be better understood to clear it of difficulties. We may be able, possibly, to show the sacred authors have not really attributed these evils to God, but have only apparently done so. We may, perhaps, be able to prove the whole difficulty due to the omission of certain facts and explanations, or to our misapprehension of the narrative.

On the other hand, we may admit, upon the face of the record as it has come down to us, the Old Testament authors have actually attributed vindictiveness and injustice to Jehovah. We may admit the conceptions of God entertained by those Old Testament authors are widely at variance with the New Testament conceptions of God. What then? Are we now compelled to deny inspiration in the Old Testament? By no means. We must simply correct our theory of inspiration. We must bring it into accord with the facts. If the writers of the Old Testament have really attributed evil to the character of God it certainly is no disparagement of the fact of inspiration to admit it. The admission will be fatal only to the theory which supposes all the sacred authors have written was divinely inspired. "Every Scripture inspired of God is profitable," etc. All in the Scripture may not have been inspired. All was not inspired. Even Paul did not claim inspiration for all in his epistles, he even disclaimed it for some portions. Inspiration may, therefore, and must be denied all portions of the Old Testament—if there be any—which impugn God's character.

The correct theory of inspiration will be formulated in keeping

with New Testament ideals. We may lay down as a first principle that wherever the character of God is impugned in the Old Testament, or falls short of the excellence of the Divine Being revealed in Jesus Christ in the New, we must interpret the Jehovah of the Old Testament in the light of the Father in the New; and, as a second principle, that God inspired only those laws, and conceptions of duty, and moral and religious lessons, those prophetic utterances, and illustrations of divine character, which are in accord with the ethical and religious standards established by Jesus Christ. For everything that falls below those standards inspiration may not be claimed. We may say then that those portions which fall below the New Testament standards represent the best knowledge and belief of the times in which they were written.

In this way objection to biblical inspiration in the Old Testament will be removed; the multitude of discrepancies in unessential matters so often cited will be thrown entirely out of the discussion, as inspiration is claimed only in the realm of morals and religion; every portion of the Scripture will be accorded its true value; the miraculous element in the word of God will not be disturbed; no essential fact or principle in the plan of salvation will be affected; and we shall have a self-consistent theory of biblical inspiration.

Roseburg, Ore.

GEORGE H. BENNETT.

#### "OUR CHURCH AND THE CHILDREN."

UNDER this caption Mr. Frank Lenig, of Fort Scott, Kan., furnishes the department of the "Arena" in the July-August number of the *Methodist Review* for the current year the clearest statement of the theory that children are "saved and kept saved" by proper religious instruction in accordance with the provision of the Discipline of our Church that we remember to have seen. And yet it fails to convince us. It seems to us that the reasoning in advocacy of this theory of child salvation is always fallacious, and certainly so in this instance. We will endeavor to point out the fallacies and how they come to be employed in Mr. Lenig's argument.

When he declares that "Our theory is all right, but our practice is almost entirely wrong," he very justly assumes that there is a discrepancy between our prescribed duty (see Discipline, ¶ 46) and our practice in relation to the religious training of our children; for, whatever the correct theory of the Methodist Church may be on that subject, we surely fail to carry it out to any good degree of regularity and faithfulness. So far we agree with him.

It is when he attempts to explain "our theory" of child salvation that he goes astray, and we are compelled to part company with him. Up to a certain point he states the case correctly, and then, by an oversight of an important fact, or failure to distinguish between certain facts, he switches off onto an erroneous line of reasoning, and by his chosen method reaches a conclusion that does not, and cannot be made to, harmonize with actual human experience. Hear

him: "According to our theory the child is born saved, and by virtue of the unconditional benefits of the atonement it remains saved *for a time*. *Within that time* it may accept Christ by faith, and so remain saved all the time." (Italics are ours.) His chief fallacy lies in the last expression in italics, and his "for a time" is his pitfall. Unfortunately for his argument, it is too indefinite a period, while his "within that time" is too liberally applied. His whole theory snags on the question as to when that period terminates. Evidently, according to Mr. Lenig and all those who hold his views, it terminates at some point within that period during which the children are in organized classes met weekly by their leaders, instructed on baptism and in the truths of religion, urged to give attendance to the appointed means of grace, advised and encouraged to an immediate consecration of their hearts and lives to God, and the state of their religious experience is inquired into. "Within that time," says Mr. Lenig, the child "may accept Christ by faith," meaning, presumably, not the probability but the possibility that it will do so, and thus quotes the Discipline in support of his argument: "Whenever these children shall understand the obligations of religion, and shall give evidence of piety," "they may be admitted into full membership in the Church," this period of religious instruction being their probation—"the only probation required of them."

We have no fault to find with making this period answer to the six months' probation, if the General Conference so authorizes, although the two periods are not identical, nor likely to be possible in the majority of cases of very young and backward children. What we object to in the above reasoning is the indefiniteness of Mr. Lenig's "for a time," and his confounding the "Whenever it shall understand" with the instant of the child's accountability or awakening moral consciousness. Let it be remembered that the Discipline does not require the beginning of this systematic religious instruction in classes until the children have reached the age of ten years, except in those cases where it is deemed advisable to admit them "at an earlier age" (§ 46). Is it after reaching this age and while undergoing instruction, or from the moment of awakened conscious moral obligation, which must have occurred in most children before the age of ten, that the period ends when "for a time" the child is saved? Certainly it is not "saved and kept saved" after reaching the last-named stage. Having reached and immediately passed that important point in its career without accepting Christ by faith, it must needs realize the common necessity of all sinners of repenting toward God and so doing; for, having allowed it to pass unimproved but a day or even an hour, it has sinned by its neglect. Should it die prior to acquiring the knowledge of this necessity it would undoubtedly be saved, because of the "unconditional benefits of the atonement."

Dr. Isaac Watts expresses a truth in reference to human nature that cannot be argued away and which is accepted by Methodists

as a truism, being found in our Church hymnal (No. 305) in these lines:

"Lord, we are vile, conceived in sin,  
And born unholy and unclean;  
Sprung from the man whose guilty fall  
Corrupts his race, and taints us all.

"Soon as we draw our infant breath  
The seeds of sin grow up for death;  
The law demands a perfect heart,  
But we're defiled in every part."

Here again Mr. Lenig and those who agree with him err, in failing to note the possible consonance between the facts of irresponsible infants being in a saved state and their inherited depravity. The morally unconscious child is both depraved by nature and in a saved state at one and the same time. When it awakes to moral accountability it is to recognize that it has a nature tainted with original sin and is no longer in a saved state, except it meet the New Testament conditions of salvation to repent and believe.

Let us by all means be more faithful in obeying the instructions of the Discipline by giving greater attention to the religious training of the baptized children; but do not let us teach them that, being saved under one merciful provision of the atonement, they are kept saved without repentance, when they have passed beyond that provision to another, which requires a different attitude toward God for their salvation.

W. A. CARVER.

#### A CORRECTION.

I AM indebted to the kindness of the Rev. W. H. Meredith, Southbridge, Mass., an expert in Wesleyana, for a correction of a slip which I unfortunately made in my rapid sketch of Wesley's activity as a man of letters in your issue of July. It is in reference to the burning of Wesley's manuscripts, which I attributed to Henry Moore, one of his executors. Brother Meredith says: "John Pawson, resident preacher at City Road, is the man who burned Wesley's annotated Shakespeare, and a lot of other manuscripts, some short-hand ones, which his narrow mind decided were not 'for the glory of God.' Classical and literary manuscripts were his detestation. Moore was living at Bath at the time, and learning of it angrily wrote him and forbade further destruction of manuscripts, which he had no right even to touch. Pawson promised to destroy no more, and pleaded that many manuscripts were in shorthand and others so contracted in spelling as to be of no use. Moore went up to London and secured the residue." Mr. Meredith then speaks of his own indignation at Pawson's misguided zeal, "when I have looked at my own collection, and at your really wonderful collection at Drew." He then asks who wrote *John Wesley the Methodist*; but that is a riddle I must leave to the editor.

Madison, N. J.

J. ALFRED FAULKNER.

**THE ITINERANTS' CLUB.****PAUL'S ADVICE TO TITUS—TITUS II, 1-6.**

THE letter to Titus is in a familiar vein, and yet evidently has a clear method. Paul has thus far, after the introduction, set forth in great detail the qualifications of a church ruler. In the next place he describes the people of Crete, in connection with whom Titus was called to administer the affairs of the church. He next explains to Titus his duties in relation to the various classes of people to whom he was called to minister. This classification of the people is significant. It is common for us to associate men largely with reference to their external conditions. We speak of ministers, of laymen, of merchants, of statesmen, of laborers in their various departments. Paul calls the attention of Titus to his people on the basis of age and sex. He departs from this in regard to slaves, who are mentioned as a separate class.

He begins his address as to the instruction Titus should offer to these various classes by saying, "Speak thou the things which become sound doctrine." Errors had already arisen in the church, which needed correction. He desires that they devote themselves to those doctrines which are applicable to the real needs of those over whom he is placed. There is a great deal of doctrine that is true which is not helpful under all circumstances. It is as if he had said, "Speak of those things which will be appropriate for those to whom you are called to minister." He should preach those things which are healthful in view of the various conditions of his hearers, and his first direction is, "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience." It has been maintained by some that "aged men" refers to a particular class, such as elders, or men of prominence in the church. It is clear, however, that he means to speak of them rather in reference to their age. The advice is such as would be very fitting. They are called upon to be "sober." The same characteristic is affirmed to belong to a bishop (1 Tim. III, 2). It involves self-control and moderation in all things. It alludes also to abstinence from wine, and should especially belong to those who are advanced in years. They should be "grave," that is, venerated for their characters, persons walking humbly in the sight of those with whom they mingle. They should not be triflers. Trifling may be tolerated in one who is young or middle-aged, but it would be very unbecoming to those who are aged; hence the exhortation. He further says they should be "temperate"—persons of sound mind, involving also the idea of self-control and abstinence from all that which is lowering or degrading. The Revised Version translates this "sober-minded." He next affirms that the aged people should be "sound in faith, in charity, in patience." These three elements are the familiar ones

of St. Paul, except that he here puts patience instead of hope. One at once recalls the noble utterance in 1 Cor. xiii, "Now abideth faith, hope, love." These in Paul's view are the permanent characteristics of a Christian. In the exercise of their faith they are to be healthy and sound, and that is equally true of their love and their patience. The substitution of patience for hope which we would expect in connection with faith and love is due to the fact that he is referring to old people who are likely to become impatient or discouraged, and he incites them here to a continuance in patience.

His next address is to the aged women, who are exhorted as to their behavior rather than as to their faith. Negatively, they must not be false accusers. It would indicate a tendency of the times among the aged to accuse or slander others. They are not to be slaves to much wine. At this time the excessive use of wine was not uncommon in the case of women, and the apostle here is instructing him to guard them in this matter. On the other hand, they are to be teachers of that which is good. It is to be noted also that the purpose for which he exhorts the older women is that they in turn should be teachers of the younger women.

The advices given to the younger women are to be noted because of the insight it gives us in the views of the apostle of the special duties to which they are called. They are duties largely relating to the home. He emphasizes their personal conduct, discretion, their relation to their home, their goodness and their obedience to their husbands, and gives as a reason for this exhortation "that the word of God be not blasphemed." These young women are those supposed to be Christian young women, and if they violate the regulations of human life, they bring the word of God into disrepute.

The apostle next refers to young men, and he has a single sentence only with regard to them, namely, to exhort them to be sober-minded. It is worthy of note that sobriety of mind, self-restraint, is an advice given in reference to every class of persons to whom Paul refers. It is necessary for the aged men, essential to aged women, likewise essential to the younger women, and to young men. An exhortation which seems characteristic of every age and class certainly must be regarded as a great and important one. Self-restraint, therefore, the proper control of one's thoughts and actions, he regards as an essential characteristic of a Christian life.

The hermeneutic value of this passage is in some respects of great significance to the young minister. It teaches that an important element in a minister is the care and instruction of the aged. This is one of the first duties of a minister of the Gospel. The aged need sympathy. They are cut off in a measure from those enjoyments and associations which are common to the young people. They have their joys which are their own, they have their aspirations, but they have certain needs which only those younger than themselves can supply, and the young minister who can be a comforter of the aged people and a help to them in their difficulties and their

hopes can render a great service. It is worthy of note that Titus is exhorted to address directly the aged women. In other words, he is directed to instruct the aged how they are to instruct the younger women. The mothers are the best teachers of the daughters.

The three things to be noted are, first, the interest Paul takes in young men. This is one of the great features of our modern life. The dangers of the young are many, and the minister is to be their protector, their guide, and their counselor. There is something about young life that loves to be counseled and helped by those who are in similar conditions; hence the power of the young minister over the young, whom he should carefully guard and wisely instruct. This also teaches the intense personality of Paul's counsels. He counsels Titus about persons rather than about things. General administration is alluded to as important, but first of all he would have Titus consider the people of his church in the various relationships which are vital to their lives—in the relationship as old men, old women, young men, young women.

At the basis of all is the general exhortation with which the chapter opens, to set forth sound doctrine. Doctrine and life are so intimately blended that they cannot be separated from each other without some injury to each. He who would set forth doctrine without relation to its bearing on everyday life becomes a dogmatist and a mere expounder of theories, not a sympathetic and loving teacher. On the other hand, he who purposes to instruct and encourage others should not neglect doctrine, as all doctrine is related to life, and all life is dependent for its success on doctrine.

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#### THE SPIRITUAL TRAINING OF JOHN WESLEY.

The spiritual nature may be trained as well as the moral and intellectual nature. The new life in the soul is the response of the Holy Spirit's influence to the faith of the believer, but the divine life needs constant nurture, by meditation, prayer, instruction from those who are experienced in the things of God. The primary spiritual training of John Wesley was in his home under the special care of his godly father and mother.

We pass over the earlier years of Mr. Wesley's life and come to the time of his maturity. The first great element in his spiritual culture was prayer. He was clearly a man of prayer. The first hour of the morning was given by him for meditation and prayer. There is no exercise which brings our whole being into play more fully than communion with God. We are conscious of the All-seeing One piercing the deep recesses of the soul, of God's presence ever ready to help, of our Lord bending over us with tender compassion; and in this struggle of the soul we enter the very Holy of Holies and gather spiritual strength such as can be gathered in no other way.

The next element in John Wesley's spiritual training was meditation. Paul said to Timothy, "Meditate on these things." John Wes-

ley was a man of contemplation. He had a keen and active intellect, and was ever seeking for the truth. He was given to prayer and meditation. This is one of the secrets of all spiritual nurture, and he employed it to the full. He meditated on the character of God, his nature, his attributes, and the conception that came to him out of this meditation was exceedingly beautiful. God was to him a being of holiness, wonderful goodness, and transcendent beauty. This meditation influenced his religious thought and life.

Spiritual development of Mr. Wesley was promoted by the regulations which he and his friends laid down to guide them in their journey to Georgia in our own country, which was his first missionary field. He was the leading spirit in the formulation of such exact, and to the average mind burdensome, regulations. "The rules which Wesley and his friends observed during their long voyage were as follows: From four in the morning till five they employed in private prayer. From five to seven they read the Bible together, carefully comparing what they read with the writings of earlier ages. At seven they breakfasted. At eight they had public prayers and expounded the lesson. From nine to twelve Wesley usually learned German, Delamotte studied Greek and navigation, Charley Wesley wrote sermons, and Ingham gave instruction to the twelve children on board. At twelve they met together for mutual prayer, and to report progress. About one they dined; and from the time of dinner till four in the afternoon they read or spoke to certain of the passengers of whom they had respectively taken charge. At four they had evening prayers, and either expounded the lesson or catechised and instructed the children in the presence of the congregation. From five to six was again spent in private prayer. From six to seven they read, each in his own cabin, to three different detachments of the English passengers, of whom about eighty were on board. At seven Wesley joined the Moravians in their public service, while Ingham read, between the decks, to as many as desired to hear. At eight the four faithful friends met in private to exhort and instruct each other; and between nine and ten they went to bed without mats and blankets, where neither the roaring of the sea nor the rocking of the ship could rob them of refreshing rest.\*

The spiritual training of Mr. Wesley through the religious literature of the time and the experiences of those with whom he came in contact must be reserved for another paper. One must bear in mind, however, that his soul was awake and ready to welcome spiritual truths and influences from whatever quarter they came. He might well be designated as a seeker of the truth from the earliest to the latest period of his life. During the period of which we are now writing there was a steady growth in his spiritual perceptions and Christian attainments until that memorable night in Aldersgate Street, London, when the light shone into his soul and he realized with joy that he was indeed a child of God.

\*Tyerman's *Wesley*.

## ARCHÆOLOGY AND BIBLICAL RESEARCH.

## BERLIN AND ARCHÆOLOGY.

PROBABLY no city on earth affords so many and varied opportunities for the intelligent study of archæology as does the city of Berlin, with its numerous museums and great educational facilities. True, there are larger collections in certain departments in some other museums, as in London and Paris, to say nothing of Gizeh and Constantinople. Nevertheless, the advantages at Berlin for archæological investigations are unexcelled. This arises largely from the fact that this city has one of the greatest universities—may we not say the greatest?—in the world. Then again, the university is so located as to be within a few minutes' walk of the principal museums. In short, they may be regarded as parts of the university, since the various departments of the several museums are, generally, under the immediate direction of some learned professor, a specialist, thoroughly versed in the subject. Take, for instance, the Museum der Vorderasiatischen Altertümer—that is, the Antiquities of Western Asia—which contains the more important objects found in several Bible lands, as in Babylonia, Assyria, Syria, etc. Though not as extensive as the similar collection in the British Museum, yet the articles are well selected and the museum is under the immediate supervision of Professor Friedrich Delitzsch, of *Babel und Bibel* fame. He is also assisted by several other Assyriologists of repute. Professor Delitzsch is exceedingly kind and ever ready to help all inquiring students. He is naturally very popular with those taking his work. Perhaps there never has been a time when so many people have been studying the cuneiform texts as at present. Be that as it may, it is certain that the number at Berlin has never been so large. Yet, lest the reader may be misled, it should be stated that the number of those engaged in this work during the past semester was less than twenty. Of these fully one third were from English-speaking lands. It was the privilege of the writer to spend one or more hours daily during July with Professor Delitzsch and thus learn directly of the great master.

In passing, we may say that Professor Delitzsch has during the past year been devoting much attention to the Hammurabi Code, without doubt "the most important Babylonian record which has thus far been brought to light." This code, as our readers know, has made a great stir in archæological and theological circles, not only in Germany but also throughout Christendom. Just as the discovery of the Tel-el-Amarna tablets compelled the abandonment of several critical theories, so the unearthing of this code will prove a damper upon both the Wellhausen school, and Cheyne and his followers.

It goes without saying that the advanced student of biblical archaeology must be well drilled in the several Semitic languages. The work generally begins with Hebrew, and gradually leads up to the Assyrian and Babylonian, or cuneiform, inscriptions. Those persons in Germany intending to study theology enter the university with a fair preparation in Hebrew—fully equal, at least linguistically, to that of the average graduate of our American theological seminary, for Hebrew is taught in every gymnasium. Thus the professor of Old Testament has abundant time for exegesis and theological discussions. There are, however, courses in Hebrew in all the German universities especially adapted for beginners. Professor Strack, of Berlin, has always a four-hour course of this kind for those who desire to review or to begin the study of Hebrew. This same professor has a class in Aramaic, and usually one in Talmudic or rabbinic literature.

As the Old Testament forms a most important part of the training of all theological students in Germany, we can easily see why Berlin has three professors who devote all their time to this discipline. The bulk of their work is with Hebrew. Almost every book of the Old Testament is studied at length. While especial attention is being paid to exegesis, the grammatical, historical, and archaeological are never neglected. To illustrate: One day it was our privilege to be present at a lecture where the seventh chapter of Genesis was under discussion. The entire hour was devoted to a comparison of the Hebrew and Babylonian accounts of the flood. In passing, we might say that the learned professor was exceedingly conservative. He would not admit for a moment—as his colleague in the very next room taught—that the Hebrews had derived their tradition of the flood from Babylonians. The former, he maintained, is greatly superior to the latter; it is, therefore, foolish to think that the Hebrews were dependent upon the Babylonians for this and other traditions. All that he was willing to concede was that both stories might be traced back to a common source.

To proceed with our subject. Let us now point out the various auxiliaries to the study of archaeology. First of all let us emphasize the thorough linguistic preparation. Efficient instruction is afforded in the languages and history of all the Bible lands. To be more explicit, we may state that courses are offered semiannually in Arabic, Aramaic, Assyrian, Egyptian (hieroglyphs), Hebrew, and Syriac. These courses are very thorough. Take, for example, the Arabic. Not only is old Arabic, but also the modern and its various dialects, thoroughly studied. Professor Sachau has a most interesting course running through the year on the most recent excavations and discoveries in Bible lands. He has had considerable experience as an excavator, and is also in constant communication with German explorers all through the Orient. Germany has now many learned archaeologists in various parts of Asia and Africa. These, no less than many German consuls and merchants, are ever

on the alert for new treasures for the museums in the Fatherland. Even when the specimens cannot be purchased these men are able to report and describe all objects discovered, without delay.

There is an air of antiquity about these museums which transports one bodily into distant lands and into the gray ages of antiquity. Who, for instance, can spend a day in the Egyptian division of the great New Museum, with its thousands of specimens, arranged chronologically, so as to represent every age of Egyptian history, without having a vivid conception of the past? As we enter the collection we are introduced to what is called the colonnade and court, arranged in connection with the adjoining room in such a way as to represent an ancient Egyptian temple. Along the walls are fine specimens of papyri of all ages, some in a very dilapidated condition, others again, as "*The Persians*," by Timotheus, as fresh as if written within the last decade. Consequently the student of ancient Egypt has here numberless objects to assist him in obtaining a moderately correct appreciation of this famous land, its religion, its art, its people and language. Temples and palaces, pyramids and graves, have been made to give up their treasures and secrets. Here we have the massive sarcophagi and coffins of kings and priests, the royal mummies with their ancient papyri, the seals and rings of princes, as well as the homely implements of the peasant and the hooks and nets of the fisherman.

As the Egyptians expended large sums of money in disposing of their dead, it is but natural that sepulchral furniture should be very plenty. The museum possesses a very large number of objects in some way or another connected with the tomb or sepulcher, which throw much light upon the customs and religious beliefs of the ancient inhabitants of the Nile valley. Not only are the coffins covered with hieroglyphs, but also various figures representing attendants and servants which attended the deceased on his way to the Island of the Blest were deposited in the tombs.

When Professor Erman or his colleagues lecture upon Egyptian history, religion, or customs, it is exceedingly convenient by way of illustration to refer by number to any of these objects. In this way the student gets a most vivid idea of the subject under consideration. The advantage of such a collection can be appreciated best by those who have had to study Egyptian archæology from books simply.

The same may be said of all other branches of archæology. Take, for instance, the history of Babylonia. When one studies the numerous objects deposited here which were discovered in the valleys of the Tigris and Euphrates, and that under such men as Sachau and Delitzsch, the advantages are very great. Besides the Assyrian and Babylonian objects herein deposited there are also various articles and inscriptions from the neighboring or subject countries, or, to be more explicit, there are specimens from Carthage, Cyprus, Ethiopia, Arabia, Syria, Armenia, and Asia Minor. Besides, there

is a large collection of Hittite monuments for the most part inscribed. Ah, these Hittite monuments! How well have they kept their secret all through the ages! So far, notwithstanding the many years of patient toil, not a single sentence has been deciphered.

But, to pass from biblical archaeology and the antiquities of Semitic lands and peoples, it may be stated that Berlin is also very rich in classical archaeology, and affords unusually great opportunities for a thorough study of the early history of Greece, Rome, Asia Minor, and the islands belonging to these countries. The Greek Saloon in the New Museum carries one bodily into classic Greece. Its mural decorations, elegant frescoes, as well as numberless casts and models, recall very vividly the story of early Greece. The same may be said of other rooms in the museum. The student of Greek archaeology should not neglect when in Berlin to visit the Ethnographical Museum, near the Potsdamer Platz. Here are preserved the fine collection of antiquities from Troy and other places which were presented by Schliemann to the German government. The various articles in gold, known as the "Treasure of Priam," deserve special attention, and so do some mural paintings, such as the ceiling of room two, which has an exact imitation of a room discovered by Schliemann at Orchomenos. There is again the Olympia collection, containing quite a variety of specimens from Olympia. Many of these are original and are admired on account of the exquisite workmanship and retention of colors. Of special interest are architectural fragments of the fifth and sixth centuries before our era, for the most part broken pieces from the Temple of Jupiter. Then, there are a number of very fine casts, exact reproductions; for example, the Herma of Praxiteles, holding Dionysus in his arm, and the Nike of Paionios.

But by far the most important thing in Berlin to the student of Greek antiquities is the beautiful edifice called the Pergamus Museum. This is perhaps the most elegant building, architecturally considered, in the way of a museum to be found anywhere; for this reason it is equally admired by students of architecture as by those interested in archaeology. It was designed by Wolff and completed in 1899. It is a rectangular building. The inside is so constructed as to represent in exact dimensions and arrangements the colossal altar discovered by Conze and Humann, 1878-86, on the Acropolis of Pergamus. The altar is believed to have been erected by Eumenes II, king of Pergamus, to Zeus and Athena as an expression of gratitude for a victory over the Gauls before Pergamus. The principal glory of this altar is its frieze with its richly sculptured figures in solid marble extending the entire length of its exterior wall. These huge figures represent the battle of the gods, led by Zeus and Athena, with numberless giants and monsters. Besides this frieze, there is also a large collection of objects representing various styles of architecture and sculpture from the ruins of Meander, Pergamus, and Priene.

## FOREIGN OUTLOOK.

## SOME LEADERS OF THOUGHT.

**Hermann von Soden.** Those who have kept track of German theological developments are not unfamiliar with the name of Von Soden. But perhaps not many have known that he has been for a long term of years engaged on a gigantic work in New Testament text criticism. The first part of the first volume has been given to the public under the title *Die Schriften des neuen Testaments in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte* (The Writings of the New Testament Reproduced in their Most Ancient Attainable Text on the Basis of their Textual History). The work is published in Berlin by A. Duncker, and some idea of the extent of the undertaking may be obtained by considering the fact that although this is, so to speak, only a preliminary volume it contains over seven hundred pages, unpadding, but prepared with scholarly conciseness. Von Soden proposes nothing less than a complete history of the development of the New Testament text. Upon the basis of this it is his expectation to reconstruct the New Testament text; the only new thing about this being the wide inclusion of manuscripts of all sorts in the range of his study. Von Soden has introduced some novelties of text criticism which will be of far-reaching importance. In the first place, he absolutely ignores the distinction between the majuscules and the minuscules, giving the latter a prominence they have never before enjoyed. Then he has done away with the old method of designating manuscripts chiefly by letters of the alphabet, and gives to each an Arabic numeral. The numerals are so bestowed as to designate centuries to which the manuscripts belong, which is not necessary when, as is usual, a dozen or fifteen manuscripts only are taken into account; but becomes absolutely necessary when, as with Soden, the whole body of manuscripts is taken into account. This will cause confusion for those who have learned the old method, but the newer method will soon be acquired. It sets aside forever a considerable number of obstacles in the way of the progress of the student of textual criticism, and for this alone Von Soden would become celebrated, and deservedly, if he utterly failed to carry us any farther or more surely back to the original text, which remains to be seen. The only disadvantage with his method is the possibility that the dates of some manuscripts may have to be revised.

**Martin Schulze.** In a work published some years ago he made a study of the *meditatio futurae vitae* as a dominant idea in the

theological system of John Calvin. In a smaller work of 1902, entitled *Calvins Jenseits-Christenthum in seinem Verhältnisse zu den religiösen Schriften des Erasmus untersucht* (Gorlitz, R. Dülfer), he takes up the same subject. In the earlier book he emphasized the Platonic influence in the writings of Calvin to such an extent as to practically ignore all other influence. In this one, whose title may be translated "An Investigation of the Future Life Christianity of Calvin in its Relation to the Religious Writings of Erasmus," he attempts to trace the influence of the great humanist on Calvin, without, however, abandoning the influence of Plato. There can be no question that Erasmus looked upon the world with a certain contempt, and that because of its vanity. To him things were not valuable in themselves. The Christian enters upon his calling, according to Erasmus, with a consciousness of the danger that it brings with it. As a consequence, the principal duties were negative, self-abnegation and the mortification of the flesh being most prominent. By this life we are prepared for the next, and that is its chief value. These ideas of Erasmus are all found in Calvin, and in many instances the agreement is not only in the ideas but even in the phrases in which the ideas are expressed. Nevertheless it is far from certain that Calvin was in any very special manner or degree influenced by Erasmus. As time goes on Erasmus rises into ever relatively greater prominence in his relation to the thought of his time. But so far as he contemned the world and longed for heaven he was not original. This was a characteristic of the whole religious life of the Middle Ages. Asceticism, monasticism, and mysticism were outgrowths of this feeling. The phraseology is no more peculiar to Erasmus than the ideas were. Luther found and prized these thoughts in Tauler; Thomas Aquinas used the very expressions which Schulze finds in Erasmus, at least in some cases, and others of them can be traced back even to the New Testament. Then the reformers with whom Calvin was most acquainted used similar or identical language; so that really there is very little ground for supposing that Calvin was much influenced by Erasmus. In general too much attention is given in these days to the problem of literary influence. It matters little, except for the reputation of a writer for originality, whether one's ideas are original or not. Besides, it is almost impossible to ascertain whence an author got either his inspiration, his ideas, or his phraseology. The recent Emerson centennial exhibited this fact conspicuously. Emerson was credited with originating ideas which are as plainly taught in Cicero as can be. Yet no one can say that Emerson did actually borrow, consciously or unconsciously, from Cicero. The chief virtue, therefore, of such a book as Schulze's is that it tends to lift Erasmus more nearly to the position which he is undoubtedly entitled to occupy in the religious thought of his time than the average theological writer has given him.

## RECENT THEOLOGICAL LITERATURE.

**Die Religion des Judenthums im Neutestamentlichen Zeitalter.** (The Religion of Judaism in the Period of the New Testament). By Wilhelm Bousset. Berlin, 1903, Reuther & Reichard. The period actually covered by this study is that between the Maccabean wars and the emperor Hadrian. One of the most interesting portions of the book is that which deals with the evolution of Jewish piety into a Church. Among the facts which justify him in applying the term Church are that although the people are dispersed, and they do not any longer even possess a common language, still they form a spiritual unity; the formation of a Scripture canon; a specific ecclesiastical ethics; a confession of faith; ecclesiastical sins, such as unbelief; and the promise that the adherents of the system shall be saved by certain definite means. The third division deals with the Jewish religion as conditioned by national conceptions. On the one side there was the national Messianic hope, and on the other a certain universal interest which reached beyond the idea of the nation, and which led to speculations relative to the destruction and renewal of the world. In the fourth division we learn of theology and of individual belief. The individualization of piety was connected with the destruction of the temple service and the rise of the synagogue. One of the chief marks of this individualism was the firm faith in retribution in the next life. It was characterized further by a change in the idea of divine justice, which no longer could depend upon the doctrine of the union of God with his peculiar people. The individual, therefore, made his own score, so to speak, determining for himself his standing with God. As to the faith in God as Father, so strongly marked in the New Testament, there is but little trace of it in the later Jewish literature, although to a certain extent Judaism prepared the way in this particular for Christianity. The sixth division deals with the syncretism which distinguishes the literature of later Judaism. He traces the religious influence upon Judaism of the Egyptians, Parsees, Babylonians, and Hellenes, thereby overthrowing the theory of a distinctively Jewish development, and exhibiting the dualistic view of the world which characterized Judaism as compared with the Hebraic past. It is made clear that in the religion of Zarathustra the dualism is as truly relative as in Judaism, since in both the triumph of the divine is complete. The conclusion is that in so far as Christianity is dependent upon Judaism for its form and content it is not one religion alone but many that have brought their contribution, and yet he rightly concludes also that Christianity cannot be explained by any combination of elements of Judaism and other religions.

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**Der Logos. Ein Versuch erneuerter Würdigung einer alten Wahrheit** (The Logos. An Attempt at a New Appreciation of an

Old Truth). By Theodor Simon. Leipzig, 1902, A. Deichert. The author of this valuable book is a philosopher rather than a theologian. Some years ago he published a work on the psychology of the apostle Paul. He is an independent thinker, and paid little attention to what his predecessors had said. In this book he pursues the same course, though there is reason to suspect that it is for a different reason; for even here he exhibits a striking familiarity with both ancient and modern philosophy, but so far as he refers to theological works at all it is to books published not later than the middle of the nineteenth century. The Scripture utterances relative to the Logos are revelations from God, and aid us in following the divine person of Christ back into eternity. And these utterances are not the final outcome of reflection upon the person of Christ, but they are the very root of the Christian religion itself. To the objection that Jesus does not seem to have made the way of salvation dependent upon the acceptance of certain opinions relative to God and the Logos, he replies that whatever the New Testament may represent Jesus as teaching on this point is learned from the New Testament itself and therefore cannot be used as a proof that some other part of the New Testament is false. The most valuable part of the book is that in which he traces the Logos idea prior to its introduction into Christian writings. He points out that according to the oriental notion the Deity was absolutely exalted above the world, which longed more or less consciously after a personal revelation of him. In Greek philosophy, on the other hand, the Logos represents the reasonable purpose of the world. Both ideas are found in Philo of Alexandria. The doctrine of the Logos commended itself to Philo especially because his syncretistic tendency was satisfied by the double meaning of the Logos as Word and Reason. He was the first to make the attempt to combine the oriental Logos, that is, the principle of divine revelation, with the Greek Logos, that is, the principle of a world purpose. The Christian doctrine of the Logos is next taken up in connection with the prologue of the fourth gospel, and presented first in its relation to purpose, that is, as Life, and next in its relation to cognition (Revelation), that is, as Light. But, true to the peculiarity noted above, it is not an exegesis we have, but a philosophical discussion, covering Kant, Fichte, Schelling, Nietzsche, the theory of knowledge, psychology, natural religion, mysticism, revelation, evolution, sin, death, the wrath of God, demons, and Satan. Thus it will be seen that the author's investigations embrace a remarkably extensive variety of subjects, while they testify to the thoroughness of his acquaintance with the philosophies of many eminent German scholars. According to Simon, there is nothing in all the world that cannot in some manner and degree be brought into relationship, more or less intimate, with the Logos. From the standpoint taken by the author the work is one to be recommended as adapted to awaken thought and stimulate faith in the reader.

## RELIGIOUS AND EDUCATIONAL.

**The Bible and Babylon Literature.** This grows more extensive in Germany as the months go by. Each individual who says anything in public on the subject seems bent on rushing into print if he can find a publisher. Once in a while one finds something on the general subject that really goes to the root of matters. Such is an article by Friedrich K  chler in *Die Christliche Welt*, 1903, No. 23. He takes up the Mosaic law in comparison with the Code of Hammurabi, and reaches the conclusion that the former was in no sense dependent upon the latter. There are but twenty-three paragraphs of the two hundred and eighty-two that made up the code that could possibly be regarded as the source of Israelitish legislation. This in itself is striking enough. But more striking still is the fact that these are not in the same order with those of the Mosaic law, and that they are scattered throughout the whole code. The contents, too, are only like those in the Mosaic law in appearance, beyond which the similarity does not extend.

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**Family Origin of German Theological Students.** Recent statistics go to show that in Prussia, out of 1,103 Evangelical students during the year 1899-1900, 400 were sons of college-educated fathers; 300 were sons of pastors, 250 were sons of teachers, 150 were the sons of those engaged in commercial pursuits, while only about 100 sprang from parents engaged in agriculture or industrial pursuits. There were in Prussia in the same academic year 839 Catholic students, whose origin was directly the reverse of the Evangelicals. Of course the pastors' sons had to be counted out entirely in the case of the Catholics. But even the Catholic teachers furnished a very much smaller proportion of sons for the priesthood, which appears to be recruited chiefly from the industrial and agricultural classes. The statistics further show that so far as the Evangelical clergy are concerned the theological students came mostly either from pastors' families or from the families of those who were officially connected with the conduct of the Church.

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**St  cker on the Anti-Jesuit Legislation.** He is opposed to it, and in a recent speech in the Reichstag openly said so, on the ground that it is inexpedient, helping rather than hindering the cause of the legally ostracised, and on the ground that religious opinions and conduct ought to be perfectly free. He seemed even to favor the absolute separation of Church and State in Germany, claiming that all sects and denominations should have equal rights before the law.

## SUMMARY OF THE REVIEWS AND MAGAZINES.

WHAT the University Settlements are to our American cities the Passmore Edwards Settlements (named after their founder) are to London. They are said to be "Emersonian in inception, in purpose, and in activity." Whatever that may mean, it means something which made it seem to Mr. Passmore Edwards proper that busts of Emerson and Martineau should be placed in the Tavistock Place House, at the unveiling of which essays were read by Ambassador Choate and Mrs. Humphry Ward. Those essays formed a center of interest in the September number of *The Critic* (New York). This is particularly true of Mrs. Ward's brief paper on Martineau, of whom she says that "he devoted his life to the greatest argument that can occupy the human mind, and the vast thought-palaces which he reared on the old bases of self-study and self-interrogation have been a shelter for the faith of multitudes in our generation." She recalls the fine phrase which Martineau used concerning Emerson's essays—"flashes of thought dart from his writings which are as lightning set fast, to gleam forever where it strikes." She thinks that, when all is said, the lasting and embalming element in both Martineau and Emerson, as in Plato, their master, will prove to be the element of poetry—"the flash set fast, to gleam forever where it strikes." Martineau once said that "preaching should be a lyric expression of the soul." In the *Endeavors After the Christian Life*, and the *Hours of Thought*, it is the lyrical element, the high, rapt, and rhythmic feeling, which makes them classic in English literature. We feel, as Mrs. Ward says, in his noblest passages the strong and steady rise of a lyrical and ethical enthusiasm dealing with scientific or psychological material as a great wind deals with the sea, fashioning it into forms of splendor or terror. Mrs. Ward thinks that, but for the strong mind behind it, Martineau's lyrical and poetic gift might have led him astray into "*that flowery emptiness which so readily besets the preacher.*" But while his early style was a trifle too Asiatic and bejeweled, his strong Puritan character and keen intellect moderated the excessive splendor and made his power of lovely words and his extraordinary gift for metaphor to be his servants, not his masters. As showing this gift in action, Mrs. Ward refers to the passage in which Martineau describes, with vivid historical imagination, the effect on the mind of young Saul of Tarsus of his own persecuting zeal against the infant Church. The first Christian witnesses have been haled before their judges. Stephen has been stoned. And now in the mind and life of Saul there is a lull, in which memory begins to work upon him. "This triumphant persecutor of gentle and blameless Christians

has long watched the life of those whom he pursued, he has gone from house to house among these people of the new sect and overheard their domestic converse and their social prayer; and though the storm of fury within him drowned all impressions at the time, echoes and memories begin to come to him now of all that he has seen and heard—low and mellow voices of inspired devotion, as of souls confiding all to a God close by—gleams, too, of Christian faces that returned his fiery glance with a gaze most clear and calm and deep, *like starlight upon flame.*" Only a poet of the soul could have conceived that exquisite simile. Martineau's rare gift for phrasing is also in this statement of the preacher's power over the souls before him in the hour of the pulpit's opportunity: "We may touch a sense which was never touched before; we may waken a low sweet music, at which the sleeping soul may turn with wondering face, and gently cross the bridge of dreams, and open at length the living eye, and say, 'What world is this, and wherefore am I here?'" A sample of Martineau's wonderful style of expression is in his picture of the religious situation in Europe, just after that great tumult-year of 1848, a year full of the crash of thrones and institutions. In that critical time of change and apprehension he thought he saw the hostile hosts mustering—Catholicism on the one side and a pantheistic socialism on the other, while between them was Protestantism apparently unready and insufficient for its task. This is his picture:

On the one hand the venerable Genius of a *Divine Past* goes round with cowl and crozier; and from the Halls of Oxford and the Cathedrals of Europe gathers, by the aspect of ancient sanctity and the music of a sweet eloquence and the praises of consecrated Art, a vast multitude of devoted crusaders to fight with him for the ashes of the Fathers and the sepulchers of the first centuries. On the other, the young Genius of a *Godless Future*, with the serene intensity of metaphysic enthusiasm on his brow, and the burning songs of liberty upon his lips, wanders through the great cities of our world, and in toiling workshops and restless colleges preaches the promise of a golden age, when priests and kings shall be hurled from their oppressive seat, and freed humanity, relieved from the incubus of worship, shall start itself to the proportions of a God. Who shall abide in peace the crash and conflict of this war?

The grave of the historian John Richard Green, on the mountain-side at Mentone, is marked as he directed with the words, "Say of me, '*He died learning.*'" Let us forever learn! Let us forever seek to know the fullness of the truth which is in Christ Jesus, our Lord; let us pray Him to send abroad that Light which enables men to see the solid forms of things, "turning dark hollows into nests of beauty and melting visionary mountains into clouds." Alike through Martineau and John Henry Newman, through Faber and Whittier some truth has shined. And there seems to be some Christianity in these lines which Zangwill, the Jew, addresses to Christ:

• If Thou indeed hast drunk our cup,  
And known the doom of Right,  
A gentler God went surely up  
To reassume His might.

—Characterizing the two noted artists who recently died in England, *The Critic* says that while "Whistler's egotism was exclusive, Phil May's humanity was broad and pervasive; the one cultivated with scant gentleness the art of making enemies, the other called every man friend." May introduced the East End of London to the West End, Whitechapel to Mayfair. He made all men acquainted with "the guttersnipe," of whom he said, "I ought to know him, for I was a guttersnipe myself." *The Critic* calls him "the terse, sincere, and veracious chronicler of that line of fallen kings whose only heritage is human frailty, whose palace is the gin mill, and whose flowered parterre is the gutter."—Ambassador Choate writing of Emerson quotes his genial fable of the tiff between the squirrel and the mountain:

The Mountain and the Squirrel had a quarrel,  
And the former called the latter "Little Prig."  
Bun replied:

You are doubtless very big,

Yet I think it no disgrace

To occupy my place.

If I'm not so large as you,

You are not so small as I,

And not half so spry.

I'll not deny you make

A very pretty squirrel-track.

Talents differ; all is well and wisely put;

If I cannot carry forests on my back,

Neither can you crack a nut.

DR. OLDFIELD's article in the April number of *The Hibbert Journal* (London), entitled "The Failure of Christian Missions in India," is calling out replies numerous and weighty enough to refute and crush it. The July issue of the *Journal* contained a demolishing answer from Dr. William Miller, vice chancellor of the University of Madras, who is in a position to know of a certainty the facts of which he speaks. What he writes is not conclusions from a *visit* to the East like Dr. Oldfield's, but tested knowledge derived from long residence, study, and labor. Among the facts which make the future of Christian missions in India most hopeful Principal Miller ranks the increasing purity and power of the native churches foremost. He illustrates the whole condition of Indian missions by one of the best-known military operations of the Duke of Wellington:

When the British army was compelled to embark at Corunna there was what might well be reckoned a total failure of the attempt to deliver the

Peninsula from the grasp of Napoleon. The attempt, however, was renewed. There were gleams of success from the beginning of Wellington's command. Ere long he had secured a fairly safe basis of operations in Portugal. Still, for year after year, it seemed that no real advance beyond it could be made. Even after world-renowned victories he was once and again driven back, so that his task was pronounced impossible by those who judged only by the immediate present. There were multitudes of those at ease in Britain, there were critics by the score who had paid flying visits to the field of operations, ready to declare that the whole undertaking was a failure, and that the army ought to be withdrawn. If their counsels had been listened to the attempt would have been the failure they predicted. But Wellington remained undaunted. He received support which, though too often vacillating and half-hearted, proved to be sufficient. The time came, after much disappointment and delay, when the final advance could be wisely made. It is said that the great captain, as he crossed the frontier of Spain, yielded, as he rarely did, to the love for theatrical effect, and turning his horse and taking off his hat exclaimed, "Farewell, Portugal! I shall never see you again." Whether the story be true or not, the issue showed it to be appropriate. Within one short year thereafter, though even yet not without desperate effort and temporary failure, the Peninsula was free. The condition of Indian missions in our generation is like that of the army of Wellington after his second or his third retreat to Portugal. Great things have been done—great in the judgment of those who are able to estimate moral forces rightly. Errors are being corrected. Experience has been gained. No small preparation for the final advance has manifestly been made. No doubt, if counsels like those of the articles before me should prevail, the whole attempt may yet prove a failure. But if there be even such moderate amount of steady perseverance and support as was given to the forces in the Peninsula the time of full success may not be distant. When the full fruit of what has been done in the bygone century is gathered, not only will India acknowledge Christ, but it will be found that the thoughts which have been strong in her for millenniums will be as important a contribution to the health and vigor of the Christian Church as that which has been made by the gathered thought and long preparatory training of Greek and Roman and Teuton, and of every other race whom that Church has been the instrument of bringing to a knowledge of "the only wise God, our Saviour." And here it may not be amiss to quote once more the oft-repeated words of Keshub Chunder Sen: "If you wish to secure that attachment and allegiance of India it must be through spiritual influence and moral suasion. And such indeed has been the case in India. You cannot deny that your hearts have been touched, conquered, and subjugated by a superior power. That power, need I tell you, is Christ. It is Christ who rules British India, and not the British government. England has sent out a tremendous moral force in the life and character of that mighty prophet to conquer and hold this vast empire."

—In an article on "Physical Law and Life," Dr. Poynting, professor of physics in the University of Birmingham, claims and shows that we are more certain of our power of choice and consequent responsibility than of any other fact, physical or psychical. Our freedom of choice is a fact by itself and unlike any other fact

in Nature. The physical account of Nature cannot be a complete account. The mind and moral nature of man are territory which the physicist cannot annex to his kingdom; they are simply inexplicable to his science. And we may claim for our mental and moral experience as firm and unquestionable a certainty as the physicist claims for his experience in the outside world.—In a notice of Felix Pécaut's *Quinze Ans D'Education*, it is said that in France the pressing problem of the present is to so educate the young as to impart seriousness of character, a lofty ideal of duty, reverence, true spirituality, and an enthusiasm for truth and goodness; and to protect them from the brutal and cynical influence of naturalism. Over his pupils in the normal college at Fontenay Pécaut has exerted for many years a salutary and lasting influence. He thus refers to the defects of modern French education:

The weakness of secular education is its neglect of religion and of the religious feeling implicit in human nature. There is no necessary incompatibility between the secular and the religious; for Nature is full of God and the soul tends Godward along all the paths of its activity, through knowledge, will, and love. . . . Nevertheless, the secular spirit starts from and returns upon man and his energies, it makes the natural life its domain, and ranges itself over against positive religion; in morals as in science it either drops out the religious idea or reduces it to an abstract notion unconnected with the rest. The result is the teaching of a morality which lacks any far-off perspective, has no window open toward the Infinite, no background to rest upon—a dry ethic which cannot take hold of the soul in its depths, nor respond to that presentiment, that deepest instinct of us all, that sense of the mystery and greatness of life and destiny, through which man feels himself bound up with the great whole of reality. Religion remains the greatest power in the world. It alone moves and uplifts man and transports him with sorrow or joy, and with an authority that governs his inmost self. Religion alone touches and warms him in that part of him which is akin to the Infinite, the Eternal, the Perfect and Unchangeable.

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Of the sixteen articles in the *Fortnightly Review* (London and New York) for September the one of most interest to our readers would probably be Dr. Alfred R. Wallace's "Reply to Criticism" of his article in the April issue of *The Fortnightly* on "Man's Place in the Universe." The chief points of his April article were that the stellar universe is limited in extent, and that our sun (and the solar system) occupies an approximately central position in relation thereto. The eminent astronomer says that the more important criticisms offered upon his article are three in number: *First*, that he has given no proof that the stellar universe is not infinite in extent; *second*, that if our system holds at present a central position in the universe, that can only be temporary, because of the sun's motion through space; and *third*, that there is no advantage or significance whatever in a central position for our solar system, even if it could be proven. In reply

Dr. Wallace says, as to the first-named criticism, that he did not attempt to offer *proof*, since both proof and disproof are alike impossible as regards what exists or does not exist in infinite space. The only question is whether what evidence we have is for or against the infinite extension of the universe. And his contention is that we *do* possess several distinct kinds of evidence, all pointing toward a limited stellar universe. In support of this thesis he quotes from Sir John Herschel, the man who most completely studied the whole heavens, and most deliberately thought out through a lifetime devoted to the science the great problems of astronomy. He also quotes or refers to Dr. Isaac Roberts, Mr. J. E. Gore, Professor Newcomb, and Miss Clarke, the historian of modern astronomy, as among the astronomers who conclude that the universe is limited in extent. And he holds that the three lines of evidence he has presented in favor of that conclusion have not been weakened by any criticisms. As to the second point on which Dr. Wallace's critics lay most stress, which is that even if it be shown that our sun is in a central position in the universe now, the sun's known motion through space shows such position to be but temporary and for that reason of no significance,—as to this criticism, Dr. Wallace's reply is too elaborate and intricate and technical to be presented here; but he closes his argument on this point by claiming that he has shown the objections against his view to be worthless. As to the third objection, that if our position in the stellar universe were shown to be central and permanently so, it would be of no advantage or significance to us whatever, Dr. Wallace refers us to his book, about to be published, for a clear explanation of the importance of our central position, as being the only position which could afford the conditions essential for the long processes of life-development. A careful restudy of the whole subject made since the publication of his first article has only confirmed him in his conclusions. In his study of the biology and physics of the earth and solar system, he finds that such delicate adjustments and such numerous combinations of physical and chemical conditions are required for the development and maintenance of life as to render it improbable to the last degree that such conditions should all be found again combined in any planet, while within the solar system this improbability approaches very near to certainty. In the strictly astronomical part of his coming volume Dr. Wallace shows that a large body of facts, ascertained by recent research, have a direct bearing on the question of there being other inhabited planets revolving around other suns; which facts, he thinks, will satisfy those who come to the subject without prepossessions that the combination of probabilities against such an occurrence is so great as to encourage the conclusion that *Our Earth is the only inhabited planet in the whole Stellar Universe*. We would like to turn over to Dr. Wallace those depressing if not pusillanimous gentlemen, the apostles of "the cosmic chill." Let them settle with him.

## BOOK NOTICES.

## RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

*Reason, Faith, and Authority in Christianity.* By ALFRED MAGILL RANDOLPH, D.D., LL.D., Protestant Episcopal Bishop of the Diocese of Southern Virginia. Crown 8vo, pp. 272. New York: Thomas Whittaker. Price, cloth, \$1.20.

Six lectures before the Episcopal General Theological Seminary in New York in 1902, on the Paddock Foundation, the first annual course having been delivered by Bishop Williams, of Connecticut, in 1881. Of the twenty-one courses eleven have been given by Episcopal bishops, among whom one wonders at not finding the name of Bishop F. D. Huntington, of Central New York. Bishop Randolph's lectures display ability, scholarship, culture, spiritual earnestness, and practical wisdom fit for the episcopal office. He tells the young theologues that the most indispensable qualification for their work as ministers is "that power which is born of living convictions based upon personal experience of the Living God, together with that spiritual intelligence which can apprehend the spiritual meaning of the Bible and apply it to the spiritual needs of human nature." And this is what is now exacted more and more from the ministry by those who constitute the strength, the working energy, and the steadfast faith of all evangelical congregations. Without this no man can reach the consciences and hearts of men. Speaking of reason and faith, Bishop Randolph shows that the reasons which bring men to faith are practical reasons such as reach the human heart; not philosophic argument nor theological demonstration, but the fitness of the Gospel to human needs in a world which is troubled by pain and sorrow, sin and death. John Henry Newman, though a reasoner of rare subtlety and power, knew the futility of mere abstract reasoning, and he wrote: "To most men multiplication of argument makes the point in hand more doubtful and considerably less impressive. Life is not long enough for a religion of inferences and deductions; we shall never have done with beginning if we determine always to begin with proof. . . . We shall forever be laying our foundations; we shall turn theology into evidences, and divines into textuaries. Resolve to believe nothing without reasoned proofs, and next you must prove your proofs and analyze your elements, till you sink to the broad bosom of skepticism." Practical reasons brought back to simple Christian faith, from years of scientific doubt, George J. Romanes, whom Huxley called one of the ablest of modern scientists. The desolate misery of disbelief pushed him, and the close adaptation of Christ to the needs of the human soul drew him, toward faith. During his years of unfaith such practical thoughts as the following kept working in him: "Faith is so beautiful it must mean something. Why is the Gospel story so natural? Why can

we find no flaw in Jesus Christ? Were not His words, after all, the words of truth, telling the mind of God infinitely more surely than any reading of nature? And the final tragedy of the Cross—would it not, if once believed, solve that obstinate mystery of pain and failure and show finally how God can love and still let us suffer? To have faith in this practical reason for Christ would solve the great contradiction." So, too, the supreme value of religion is most clearly seen in its practical influence and results. One day Thomas Jefferson was riding on horseback with James Madison, then President of the United States. They passed a little house in the front yard of which was the mother with a group of her children around her. Jefferson said to his friend: "Madison, that woman has family prayers every morning; she is bringing up her children upon the Bible and the Book of Common Prayer. She is worth more to Virginia and to the country than a political philosopher is. She is of the sort that really make a nation strong and safe." Apropos of the superior value and convincing power of life in comparison with argument are the words of Dr. R. W. Dale: "*The Confessions of Augustine* are to me of more authority than his theological treatises. Bunyan's *Grace Abounding* is of more authority than Calvin's *Institutes*. I believe in the inspiration of the Church, and I find that inspiration in its life." The notes at the end of Bishop Randolph's lectures contain matter of interest. The note on "The Theology of Feeling" says: "Feeling conceived of as not separated from reason, but as implicit with and inseparable from a reasonable faith, is indeed the all of religion, the active and central power thereof. Bishop Butler, whose great powers were dedicated to proving Christianity to be reasonable, assigns to feeling a position of supreme importance. He condemns ecstasy and extravagance of emotionalism as abnormal and illusive; but, on the other hand, he has no patience with those who hold that religion is all reason and no feeling, under the notion of a reasonable religion so exclusively reasonable as to have nothing to do with the heart and the affections." Often a feeling in the heart rises and throws off doubt and mental difficulty, as Tennyson wrote in *In Memoriam*:

If e'er when faith had fallen asleep,  
I heard a voice, "Believe no more;"  
And heard an ever-breaking shore  
That tumbled in the godless deep:

A warmth within the breast would melt  
The freezing reason's colder part;  
And like a man in wrath the heart  
Stood up and answered, "I have felt."

Dean Church is quoted in one of the notes as saying that Christianity is in sympathy with everything that properly belongs to human life and society, yet its essential principle in all ages is unworldliness. These are his words: "The Christian spirit is a

free spirit, and has affinities with strangely opposite extremes, with riches as well as with poverty, with the life of the soldier and the statesman as well as with that of the priest, with the most energetic as well as with the most retired life; with vastness of thought and richness of imagination as well as with the simplest character and the humblest obedience. It can bear the purple and fine linen; it can bear power and great position; it can bear the strain and absorption of immense undertakings. But there is one thing with which the Christian spirit will not, cannot combine, and that is selfishness. The Christian spirit seeks not its own, is not careful to speak its own words or find its own pleasures or do its own ways. It is the spirit of self-denial and sacrifice for objects so great as to make the self-denial seem as nothing. The Christian spirit is the heroically unselfish spirit. In our life there is plenty of temptation to give up this heroic standard which the New Testament holds up for us. Not only our self-indulgence but our moderation and practical common sense counsel us to content ourselves with something short of the heroic. But if we yield we part company with the New Testament, which will not countenance anything lower than the heroic standard of self-renunciation, the following of which is in fact and in the nature of things the only path to true nobleness. And this standard can be followed everywhere—in society or out of it, in secret wrestlings or in open conduct, by the poor and ignorant or the great and wise. On all it makes the same high call, and everywhere it implies great thoughts, great hopes, great purposes, great endeavors, and great measures of what is possible to man under the guidance and by the inspiration of Christ." Bishop Randolph considers the reply to opponents of Christian missions, which F. W. Maurice puts into his *Religions of the World*, to be the most powerful piece of thinking on that subject in British literature. He very justly characterizes Bishop Lightfoot's *Essays on Supernatural Religion* as one of the great contributions of the last century to the historical criticism of the New Testament. Usually a man engaged in earnest argument or discourse is careless of literary style, and it is absent unless it has become entirely natural to him. Elegance is not in these lectures, and even lucidity is sometimes wanting. The following seems a clumsy expression: "Even the most well-regulated minds are conscious," etc.

*The Sunday-Night Service.* By WILBUR FLETCHER SHERIDAN. 12mo, pp. 244. Cincinnati: Jennings & Pye. New York: Eaton & Mains. Price, cloth, \$1.

"To those whose minds are open to the methods and message of the new age, while cherishing the spirit and power of the old," this book is dedicated. The author is firmly persuaded out of his own experience, as well as from his observations in this country and in England, that the non-church-going multitudes are so far from being permanently alienated from the Church that, as Hugh Price Hughes put it, they "belong to any Church that has the scriptural audacity

and the sanctified common sense to go for them." The aim of the book is to aid in reviving the strategic resourcefulness and aggressive evangelism of early Methodism; and particularly to offer a variety of practical suggestions for making the Sunday-night service attractive and useful. In many churches of all denominations, the second service, whether held in afternoon or evening, is a serious and disheartening problem. Hundreds of churches have felt compelled to discontinue it. Now and then a minister squarely faces his officials with the statement that he ought not to be required to continue a second service which neither they nor anybody else will attend, and submits to them the alternative of supporting it or discontinuing it. Dr. Joseph Parker said shortly before his death that "the future of Protestantism belongs to the Methodists." Our author wisely insists that no such prophecy can be fulfilled by us unless we hold steadily to the aggressive ideals and methods which characterize and explain our history. The author thinks we preachers spend an undue proportion of time and energy on Church members, agreeing with H. P. Hughes who said, "The Church was founded, not to protect sickly hot-house Christians from a breath of fresh air, but to evangelize the human race. It is an army to conquer the world and the devil, not an ambulance corps to carry lazy Christians who ought to walk on their own feet." The chapter-titles of this volume indicate its practical and timely character: "How Shall We Draw the People?" "Seizing Strategic Opportunities," "A Symposium on Sermon Series," "A Plan that Reached Men," "Holding the People," "The Social Ministry of the Church," "Special Features for the Down-town Church," "Continuous Evangelism," "The Direct Appeal," "Casting the Net," "The Personal Touch," "The Reinforcement of the Preacher's Personality Through Companionship of Books and Men and Through the Holy Spirit," "Davidic Methodism versus Solomonite Methodism," "The Renaissance of Methodism." To many prominent preachers the question was sent out as to their use of a *series* of sermons in solving the Sunday-night problem. The author gives us the answers received from the following: W. P. Odell C. B. Mitchell Robert McIntyre, J. M. Thoburn, Jr., S. P. Cadman, C. E. Locke, C. L. Goddell, C. M. Cobern, W. A. Quayle, A. B. Storms, George Elliott, E. H. Hughes, Frost Craft, P. H. Swift, E. S. Ninde, C. A. Crane, and Joshua Stansfield. The next chapter contains the list of subjects in fifty-five series of evening sermons by the preachers named and by W. F. Sheridan, F. L. Thompson, Luther Freeman, and B. L. McElroy. A plan for reaching men which the author has successfully tried and which he believes to be useful in any community after a pastor is sufficiently acquainted to be in touch with a considerable number of non-church-going men, is as follows: To a hundred such men this letter was sent: "Dear Sir: Pardon the liberty I take in addressing you, but I am anxious to secure your opinion as to why the majority of

Louisville men are not actively interested in Church work. I am a preacher, and naturally look at it from a minister's viewpoint; but I covet the privilege of looking at it through your eyes. If it is not asking too much, will you make a suggestion or two on the following points? 1. Why are not more men members of the Church? 2. Are the Churches of your acquaintance really doing the work you believe the Church of Christ was founded to accomplish? 3. What do you consider the most helpful features of Church-life to-day? I am writing to a number of gentlemen about this, and their answers, I am frank to say, will form the basis of a series of sermons I hope to preach in Trinity Church, beginning November 24. Your communication will be considered strictly confidential. Should you be able to attend the series of sermons, I assure you that you will not be personally addressed on the subject of religion. Thanking you in advance for the favor, I am respectfully yours, Wilbur F. Sheridan." Men of all classes replied, and attended the series of sermons, not a few of whom united with the Church in consequence of the services. The consensus of opinion in the replies was that the churches fall far short of their opportunities and of imitating Christ's methods and spirit. The replies when classified suggested the following subjects for the minister's sermon-series on "Ten Stumbling-stones to Religion in Louisville:" "1. The Kind of Religion that is Played Out. 2. Contradictions in Teaching Among the Churches. 3. The Church Not Abreast of Scientific Advancement. 4. The Hypocrites in the Church. 5. Unsociability and Neglect of the Tollers. 6. The Stress of Business Life and Methods. 7. I Am Good Enough Without Religion. 8. I Am Afraid I Cannot Hold Out. 9. Caught in the Swirl of Self-indulgence. 10. I Am Waiting Until I Can Reach the Standard." We have copied upon these pages so much of Dr. Sheridan's book in order that our readers may have a glimpse of its practically helpful character. The volume is so full of wise, tactful, and practical suggestions, that few if any pastors can fail to find in it something which will make their ministry more direct and efficient. The author is not the victim of any fad, and his book is sane and judicious. His call for a Renaissance of early Methodism is not for its particular forms of worship or exact methods of work, for these change by necessary adaptation from age to age; nor for a revival of early Methodist phraseology, for mere stock phrases tend to become the vehicles of religious cant, and the replacing of old nomenclature by new terminology may promote freshness and modern intelligibility: what is greatly needed, the author insists, is a renaissance, a revival of the simple, pure, fervent, self-sacrificing, and heroic spirit of early Methodism. That spirit, working by such strategic and aggressive methods as are set forth in considerable variety in this book, if it shall re-enter our ministry and Church will make a new Forward Movement all along the line and bring back to us the blessing and the power which have belonged to Methodism. Where is that

spirit, Lord, which dwelt in early Methodism? Were it in our power we would put this book in the hands of every Methodist minister, indeed, of every Protestant pastor. A sentence from it, fit to close this notice with, is this: "Men know the difference between *dilettante* religion and downright, manly earnestness in religion—honest love for sinful men. The former they call 'churchianity,' and despise it; the latter they call 'Christianity,' and they respect it and believe in it."

*Life and Destiny.* Thoughts from the Ethical Lectures of FELIX ADLER. 16mo, pp. 141. New York: McClure, Phillips & Co. Price, cloth, 75 cents.

These extracts from the lectures of the leader of the Ethical Culture societies are intended to present some of his views in relation to the spiritual life, the word "spiritual," as used by Dr. Adler, being a short-hand expression for the entire nature of man, a conception including the intellectual and æsthetic, while holding them as subordinate to the moral nature; and the hope is expressed that Dr. Adler's thoughts may be helpful to "others who seek light for their problems and support for their strivings." In a sense this little book is a curiosity. In it a man talks about "The Meaning of Life," and "Religion," and "Immortality," and "Moral Ideals," and "Higher Life," and "Spiritual Progress," and "Suffering and Consolation," without once saying "God" or "Christ;" which is, in the twentieth Christian century, a remarkable feat. One would think he would forget himself at some point and inadvertently fall a victim to the age-long human habit of saying "God." It seems a studied steering clear of the obvious, the natural, the almost inevitable. In such a sentence as the following he seems heading straight toward God but stops short of naming Him: "This fair earth, with its fir-clad hills, its snowy mountains, its sparkling seas, its azure vaults, and the holy light of its stars, is but a painted screen behind which lurks *the true reality*." Only once is Jesus mentioned in the selections, and then as "the greatest of the Hebrew prophets." Once the lecturer asks, "What do we know of Deity?" and answers, "All we know of the Divine is the light of it that shines reflected from human souls." And again "The divine in man is our sole ground for believing that there is anything divine in the universe outside of man. Man is the revealer of the divine." One reviewer of this book of extracts is impressed with the great faith of Dr. Adler, and remarks that it is no borrowed belief but faith that has grown out of his own experience and become a part of the very fiber of his being; and thinks that there is in some of his sayings "almost a Methodist insistence that faith, to have a saving quality, must be based upon personal spiritual experience," quoting in evidence such extracts as the following: "It is a mistake to approach the subject of religion from the point of view of philosophy. All really religious persons declare that religion is primarily a matter of experience. We must get a certain kind of

experience, and then philosophic thinking will be of use to us in explicating what is implicated in that experience. But we must get the experience first. . . . The experience of religion is not reserved for the initiated and elect; it is accessible to every one who chooses to have it. The experience to which I refer is essentially moral experience. It may be described as a sense of subjection to imperious impulses which urge our finite nature toward infinite issues; a sense of propulsions which we can resist, but not disown; a sense of a power greater than ourselves with which, nevertheless, in essence we are one; a sense, in times of moral stress, of channels, opened by persistent effort, which let in a flood of rejuvenating energy, and put us in command of unsuspected moral resources; a sense, finally, of complicity of our life with the life of others, of living in them, in no merely metaphorical signification of the word; of unity with all spiritual being whatsoever." It is difficult to be sure that Dr. Adler has advanced much beyond Marcus Aurelius, who lived a long time ago. Outside of the Christian illumination, both of them rank among the most spiritually enlightened of men; and both have noble reverent and aspiring thoughts. Reading *Life and Destiny*, we turn with greatest interest to see what the ethical lecturer says on religion and immortality. We find such words as these: "Religion is a wizard, a sybil. She faces the wreck of worlds, and prophesies restoration. She faces a sky blood-red with sunset that deepens into darkness, and prophesies dawn. She faces death and prophesies life. . . . What is the way to get a religion? We know, at all events, what cannot be the way. It cannot be to prostrate our intellects before the throne of authority; to bind the human mind, the Samson within us, and deliver him into the hands of the Philistines; to abjure our reason. But on the other hand, we need to be equally warned against expecting too much from the intellect. One cannot attain religion by trying, in his closet, to think out the problems of the universe. . . . It is the moral element contained in a religion that alone gives value to it, and only in so far as it stimulates and purifies our moral aspirations does it deserve to retain its ascendancy over mankind. . . . Because the Hebrew view of life is essentially the ethical view, therefore we still go back to their writings and delight in them as in no other scriptures in the world. . . . There are moral traits in all religions, but, as a rule, they are subordinated. In the Greek ideal, morality is subordinated to *beauty and harmony*. In the Confucian scheme morality is the accompaniment and consequence of *order*. In Zoroastrianism, morality is but one form of the *brightness* of things as opposed to darkness and evil. But to the Hebrew thought, moral excellence is the supreme excellence to which every other species of excellence is tributary. The Hebrew religion and its descendants are the only ethical religions, strictly speaking, because in the Hebrew religion the moral element is constitutive and sovereign. . . . That the moral 'ought'

cannot be explained as the product of physical causation, but implies a divine origin, is the greatest contribution which the Hebrew people have made to the religious and moral history of mankind."

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PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

*The Lost Art of Reading.* By GERALD STANLEY LEE, Author of *The Shadow Christ* and *About an Old New England Church*. Crown 8vo, pp. 430. New York: G. P. Putnam's Sons. Price, cloth, \$1.75.

A book markedly individual in style, in temper, and in point of view; in its way original to the extent of oddity; quizzically but not cynically analytic and critical; somewhat reckless at times; more piquant than profound; peculiar not so much in what the author says as in the way he says it, which is undeniably his own way and odd enough at times. It is not worth while to say that there is nothing new in it. The new things were all said in substance before we arrived; all any of us can do is to say them afresh and freshly in *our own way*, and that, if we be men with real minds and souls, will make them *seem new*. Considerably it is a protest against things and people as they are, and a prophecy and plea for better things; also it is a cry for reality and spirituality. Something of its whimsical wisdom appears in oddly suggestive titles and subtitles: "The Bugbear of Being Well Informed," "The Top-of-the-Bureau Principle," "Entrance Examinations in Joy," "The Habit of Not Letting One's Self Go," "If Shakespeare Came to Chicago," "How a Specialist Can Be an Educated Man," "On Reading Books through Their Backs," "The Higher Cannibalism," "Calling the Meeting to Order," "Every Man His Own Genius," "Outward Bound." We proceed to give our readers a chance to judge for themselves what sort of book this is. "Dust to Dust" begins thus: "Whatever else may be said of our present civilization, one must needs go very far in it to see Abraham at his tent's door waiting for angels. And yet if ever there was a type of a gentleman and a scholar and a Christian and a man of possibilities, founder and ruler of civilizations, it is this same man Abraham at his tent's door waiting for angels. Have we any like him now?" "When Emerson asked Bronson Alcott, 'What have you done in the world, what have you written?' the answer of Alcott, 'If Pythagoras came to Concord whom would he ask to see?' was a diagnosis of the whole nineteenth century. It was a sentence to found a college with, and to fill the hungry and heedless heart of the modern world with for a thousand years." Perhaps this seems more attractive (or repellent) than intelligible. What does the author mean by this?—"I do not wish to say a word against missionaries, but they are apt to be somewhat morally-hurried persons, rushing about the world turning people right side up everywhere, without noticing them much." Are there really any such missionaries, we wonder? We sympathize a little with this: "The only way to delight in a flower at your feet is to

watch with it all alone, or keep still about it. The moment you speak of it, it becomes botany. Half the charm of a flower to me is that it looks demure, and talks perfume, and keeps its name so gently to itself." What has "culture" to say to this?—"Black Mollie (who is the cook next door) last week presented her betrothed—a stable-hand on the farm—with an eight-dollar manicure set. She did not mean to sum up the condition of culture in the United States in that simple and tender act. But she did." Doubtless there is some truth in this: "The only practical thing that can be done with a man who does not respect himself is to get him to by respecting his life for him until he does respect it himself. Going about in the world respecting men until they learn and get the courage to respect themselves is almost the best way of saving them." Here is something which was never said just this way before: "One astonishing thing about the Bible is the way people have of talking about themselves in it—through two or three thousand years, a long row of people talking about themselves and God. The Hebrew nation has been the leading power in history because the Hebrew man, in spite of all his faults, has always had the feeling that God sympathized with him in being profoundly interested in himself. He has dared to feel identified with God. It is the same in all ages—not an age but one sees a Hebrew in it, out under his lonely heaven standing and crying, 'God and I.' It is the one great Spectacle of the Soul this little world has ever seen. Are not the mightiest faces that come to us out of the dark of history their faces? We cannot look into the past without seeing some mighty Hebrew in it singing and struggling with God. What else but the Hebrew soul, like a kind of pageantry down the years between us and God, would ever have made us guess—us men of the other nations—that a God belonged to us, or that a God could belong to us and be a God at all? Have not all the other races, each in its turn spawning in the sun and lost in the night, vanished because they could not say 'I and God'? The nations that are left, the great nations of the modern world, are but the moral passengers of the Hebrews, hangers-on to the race that has dared to identify itself with God—that can say, 'I—to the nth power, up to God.' It is because the Hebrew has felt related to God that he has been the most heroic and athletic figure in human history—comes nearer to the God-size. The rest of the nations round about in the dark, have called this thing in the Hebrew 'religious genius.' If one would best account for the spiritual and material supremacy of the Hebrews in history, in a single typical fact, it would be the fact that Moses, their great first leader, when he wanted to say, 'It seems to me,' said rather, 'The Lord said unto Moses.' The Hebrews may have written a book which, above all others, teaches self-renunciation, but the way they taught it was by the self-assertion of souls consciously related to God. The Bible begins with a meek Moses who teaches by saying, 'The Lord said unto Moses,' and it comes to its climax in a Radiant Man who

dies on a cross to say, 'I and my Father are one.'" It is a little difficult to quote anything close after that, but try this: "Nothing that is really great and living explains. God never explains. Religion is not what He has told to men. It is what He has made men wonder about until they have been determined to find out. The stars have never published themselves with footnotes. The sun, with its huge soft shining on people, kept on quietly shining even when the people thought it was doing so trivial and undignified and provincial a thing as to spend its whole time going around them and around their little earth, in order that they might have light and be kept warm. The moon has never gone out of its way to prove that it is not made of green cheese. And this present planet we are allowed the use of for a few years, which was so little observed for thousands of generations that all the people on it supposed it to be flat, made no answer through the centuries. It kept on burying the unobservant inattentive people, one by one, and waited—like a work of genius or a masterpiece." And try this: "Faith is not a dead-lift of the brain, a supreme effort. It is the soul giving itself up, to be drawn up face to face with strength. Faith is not an act of the imagination, it is the supreme swinging-free of the spirit. Perhaps a man can make himself not believe. He cannot make himself believe. He can only believe by letting himself go, by trusting the force of gravity and the laws of space. He gives himself up to God's universe, lets it flow through his soul. In the noisiest noon his spirit is flooded with the stars. In the heat of the day he is let out to the boundaries of heaven, and the night-sky bears him up. A man cannot apprehend God without letting himself go." Another word about the Bible: "It is one of the supreme literary excellences of the Bible that, until the other day, it had never occurred to anybody that it is literature at all. It has been read by men and women and children and priests and popes and kings and slaves and the strong and the weak and the dying of all ages, and it has come to them not as a book, but as if it were something happening to them, an experience. It has come to them as nights and mornings come, and sleep and death, as one of the great simple infinite experiences of human life." Here is a brief fable: "Four men stood before God at the end of The First Week of creation, watching Him whirl His little globe. The first man said to Him, 'Tell me how you did it.' The second man said, 'Let me have it.' The third man said, 'What is it for?' The fourth man said nothing, and fell down and worshiped. These four men have been known in history as the Scientist, the Man of Affairs, the Philosopher, and the Artist." And here is something which is not fable: "If a man is really educated—a developed man—a bird's shadow is enough to be happy with, or the flicker of light on a leaf; and when a song is really being lived in a man, all nature plays its accompaniment. To possess one's self and senses is to be the conductor of orchestras in the clouds and in the grass. The trained man is not dependent

on having the thing itself in time and place. He borrows the boom of the sea to live with anywhere, and the gladness of continents is portable with him." One more specimen and our readers have an idea of the quality of this book, and can infer whether they want more of it: "To the geologist who goes groping about among stones, his whole life is a kind of mind-reading of the ground, a passion for getting underneath and communing with the planet. What he feels when he breaks a bit of rock is the whole round earth, the build and the wonder of it. He is studying the phrenology of the star called 'earth.' All the other stars watch him. The feeling of being in a kind of eternal, infinite enterprise of tracking a God takes possession of him. He may not admit there is a God, in so many words, but his geology admits it. He devotes his whole life to appreciating a God, and the God takes the deed for the word, appreciates his appreciation. If he says he does not believe in a God he merely means that he does not believe in Calvin's God, or in the dapper familiar little God who was the hero of last Sunday's sermon. All he means by not believing in a God is that his God has not been represented yet—not so far as he can see. In so far as his geology is real to him it is an infinite passion taking possession of him, soul and body, carrying him along with it, sweeping him out with it into the great workroom, into the flame and the glow of God's world-shop." But such a geologist makes it evident that he is not acquainted with the God-man, Jesus Christ, the Lord. Two sentences end this exhibit of Mr. Lee's book: "There is only one man in our club whose mind really comes over and plays in my yard." "Nearly every man one knows in New York is at best a mere cheered-up and plucky pessimist."

*The Affirmative Intellect.* By CHARLES FERGUSON, Author of *The Religion of Democracy*. 12mo, pp. 204. New York: Funk & Wagnalls Company. Price, cloth, 90 cents.

This purports to be an account of the origin and mission of the American Spirit. That spirit was born of Christianity. For near two thousand years it has been possible to imagine that a multitude of men—the controlling element of a population—might be brought to desire and to will with steady insistence things that are beautiful and just. The Church of the Middle Ages stood as a provisional plan of such a social system, and it was a marvelous achievement—a magnificent rough-sketching of a new world in the oppugnant materials of the old. For four hundred years democracy, the child of Christianity, has wrestled for the spiritual order in the open arena of the secular world. The issue has commonly found a statement in terms of politics and the forms of government, but it reaches to the intimacies of life; it is revolutionary in the sphere of morals, law, art, science, and economics. Only in the United States of America has the scale turned positively against the old régime; elsewhere the social center of gravity still rests in the

ancient order. Elsewhere a state-supported Church stands as the symbol of the unbroken sway of dogma; America alone stands for the Church-supported state—a faith-supported commonwealth. We have openly discredited here every semblance of external authority. If there be only a God of Sinai and no God of the Soul of Man, certainly we are in a way to find it out with cost—for we have rested the stupendous weight of a vast social system upon the possibility that a controlling majority here will wish for what is fine and will make a law that is fair. America undertakes to win and dominate the world by the sheer kinetic reasonableness of the creative intellect. She girds herself to the fulfilling of the ancient Christian faith. So says the author in substance in his Introduction. Then follow chapters on "The Secret of Evolutionary Progress," "The Superstition of Arbitrary Law," "The Two Opposite Sanctions of Social Order," "The Revolutionary Church-idea," "The Positive Organization of Society," "The Axioms of the Affirmative Intellect," "The Working-out of the World Problem." Writing of the sanctions of social order the author says: "According to the depth of a man's sanity is the strength of his passion for order. A sane man is one that spends his working days in putting things in order and his holidays in rejoicing that it is possible to do so; while utter madness and misery is simply the persuasion that the world is hopelessly out of joint, and that the grounds of the soul have shifted into chaos. Insanity and folly are descriptive of a defective sense of order or a feeble passion for it. We rejoice in relations and proportions or else we do not rejoice at all; and the difference between a reasonable person and a fool is little else than that the former generally puts the first thing first, while a fool puts the second or third thing there. So civilization is the expression in manners and institutions of the passion for order. Civilization is not an exact science; it is a miracle of fine art. And as fine art is putting into materials of more than mere materials can possibly contain, so the work of civilization is to accomplish the marvel of expressing the infinite spirit of liberty in the definite forms of law. . . . In the Chinese Empire an effort has been made on a grand scale and through a disciplinary regimen of ages to eliminate the infinite from history by squaring the soul to a mathematical definition of prudence and propriety. And China still offers the choicest extant laboratory for our savants of the newly invented science of sociology. But they must be quick with their statistical machines, for there are signs that the Infinite which for so long has beat to windward in the offing, biding its time, is now about to enter full-sail into Chinese history. Religion is, in its nature, a taking account of the Infinite with reference to its resources and availability for furthering or thwarting the heart's desire. It is the inevitable attempt of the human spirit to form a working estimate of the character of that all-encompassing Unknown Quantity in life which is always dealing with us and disposing of our affairs, whether we

will or not. Religion begins at the point where the things that men really care about outgo their mortal reach and understanding. In religion there may be many cults, a variety of forms of worship; but that is not a material matter; and there may be many theologies—philosophies wrought in the cold, dispassionate realm of the abstract intellect, creeds written in the mere memory and custom of men and passed along down the dwindling lines of tradition—but these things are of slight and measurable importance. On the contrary, the real religion of the people, their actual and interested estimate of the character of that incalculable Soul of the Universe in which our little fabric of social order is embosomed as a ship in the sea—this religion is the force and sinew of all civil law, and without it social order is impossible." In chapter IV we find this statement: "The church-idea has no abstract validity; it grows up through events, and it is rooted in an event—to wit, the life of Jesus. The historic Christ is a sublime and representative personality around whose timeless and incomparable name are gathering through the ages the powers and graces of a rejuvenescent humanity. His convincingness is in his invincible reasonableness and his immense success. He is the Master of history, entrenched and bulwarked in events—the world's great banker and promoter, the capitalizer of the people's credit. He precipitated the long-preparing crisis of the world, and committed the nations to that all-comprehending revolution which is shifting the center of gravity of universal society from the temporal to the eternal. The idea of a Christ exists in the very nature of thought; it is the ever-growing and brightening conception of the kind of man that a free and creative man would be. This was prophecy first, then history; and in both it was a necessity. Christ's personality is pivotal, and his name is the symbol of the new age and the hope of a universal humanity. He in whose name the principle of the sovereignty of the internal law has been won is sure to be the First Citizen of the planet as long as it shall hold its course. For this principle is the spring of all moral principles, the most intimate pulse of life. There is an intrinsic scale and hierarchy of principles, and the Personal Life which discloses the most commanding of all principles wins unparalleled power and fame and love. But it is no satisfactory account of the life of Jesus—to say that he stands as the exponent of a great idea. The more substantial fact is that he throws all men into new relations to each other. All individual lives of all times are by the event of the life of Jesus dislocated from their mere natural relationships and thrown into new and spiritual relations. The old solidarities of heredity and caste are broken up and the magnetic pole of a world-wide unanimity is unchangeably established. It is in the personality of the historic Christ that the democratic revolution fixes its leverage against the sovereignty of state and the rule of economic necessity. This is the *point d'appui* of the church-idea, which could not in a million

years have won any considerable credit as an abstract theory of philosophers, but quickly wins it through the historic Christ." A striking passage in a later chapter is this: "The radical thing in Christianity is the consubstantiality of a man with God. This was dramatized and pressed upon the minds of men in the sublime formularies of Nicene theology. The doctrine of the Trinity is the imperishable charter of human liberty. It is the very arrogance and insolence of faith, the taunt of the confident will flinging its defiance to formal logic in the proclamation that God shall be true to Himself and Man shall be true to himself, and yet the Spirit of Order shall prevail and the Holy City shall be built. The inner logic and inevitable social consequence of unitarianism is despotism. The human spirit must get its stake in the eternal if it would win the world to civil liberty. We must have the God-man demonstrating the eternity of the Human. The Greeks achieved a shallow and conventional kind of liberty by filling their Olympus with divinities that were frivolous—and so could be laughed down. The Jews accomplished the same thing—cleared a little space for the sincerely human—by making a contract with Jehovah and holding Him strictly to it. But a real and universal social liberty was not so much as conceivable until the name of the Son of man was shrined in an equal ineffable greatness with the name of God, and not until the relation between the two was conceived of as no captious rivalry or hard bargain, but a profound and spiritual kinship which gave a man the charter of eternity in following out to the last definition the promptings of his own humanity." A passage of similar animus is the following: "The *elan* of all noble human life is the prepossessing conviction that there is an Intellect back of nature, and that this Intellect is, in its inner law, congruous with the intellect of common humanity,—is, in a word, itself human or human-like. Democracy begins with the axiom of the Incarnation—the doctrine of the humanity of God. It lays that stone as the corner stone of the civilization of the world. And it writes on the pediment of its pro-cathedral: Liberty, Equality, and Fraternity.—Liberty, because it is in the individual and not in any corporate state that its consciousness exists that can understand the consciousness of God; Equality, because privilege is the creature of corporations, and no man standing with God can deny the equal humanity of other men; Fraternity, because the consentaneousness of human wills and the issuance therefrom of a congenial and catholic law is the foregone conclusion of common sanity." The Mission of the American Spirit which this book attempts to define, is, in its closing pages, thus referred to: "The Nineteenth Century made a fetch of capital and cringed to corporations because it was afraid of the elemental facts. It ran to the State for patronage and protection as timid children huddle under their mother's skirt. Its Great Powers fought no battles—except against the weak. They sapped their

strength in building armaments as a monument to their fears. But now, out of the welter of cowardice and ineptitude, a new day breaks in repentance, to affirm the existence of the soul and the practicability of Christian civilization. The business of these times and the special mission of the American spirit is to set free the creative energies of the people, to girdle the earth with splendid and cosmopolitan cities, and to express the infinite romance of humanity." The whole of this book is quite out of the ordinary, but contains no more surprising statement than what is said concerning the Protestant Episcopal Church in the last seven pages.

*Outlines of Cosmic Philosophy.* By JOHN FISKE. With an Introduction by JOSIAH ROYCE. Vol. I, pp. cxlix, 277; Vol. II, pp. 411; Vol. III, pp. 373; Vol. IV, pp. 390. Boston and New York: Houghton, Mifflin & Co. Price, cloth, \$8.

The original edition of the *Cosmic Philosophy* was published in 1874. From that date down to the death of its author in the summer of 1901 it had remained without revision, although great changes had in the meanwhile come over the thought of the English-speaking peoples. In 1874 Mr. Fiske was one of the chief exponents in the United States of the evolutionary philosophy, and in particular of Mr. Spencer's formulation of it. Darwin had published the *Origin of Species* in 1859. Spencer's *First Principles* had appeared in 1862. In England John Stuart Mill had died in 1873, his death as it were occurring at the precise moment to mark the transition from the older empiricism to the new agnostico-developmental doctrines which were destined to take its place. In this country neither the biological evolution of Darwin nor the cosmical evolution of Spencer had attained the success which they were later to enjoy; over the former the battle was hotly joined, and reasonable expectations of future peace few and far to seek; of the second, Mr. Fiske was one of the most prominent advocates, not realizing himself the part which he was to play alike in the dissemination and the modification of his master's system. By 1901 many things were altered. Biological evolution had advanced from the stage of combat to that of acceptance and accommodation. Spencerian agnosticism had culminated, and then begun decidedly to lose its influence over the mind of the time; Spencerian evolutionism had done its great work in impressing development on nineteenth-century thinking, but had also commenced to pay the penalty exacted by the progress of knowledge from all systems which attempt to give a universal explanation of things from the standpoint of a single principle. Certain phases of this movement were strikingly exemplified by the development of Mr. Fiske's own thinking, especially the great endeavor to bring evolutionary principles into harmony with fundamental ethical and religious truth, or even to derive from them new support for the essential positions of moral and theistic belief. Nothing in the scholarly and careful introduction which Professor Royce has contributed to the present definitive edition of the work has

more of interest than the detailed discussion which he gives of the progress of Fiske's religious opinions from their earlier statement in the *Cosmic Philosophy* to their later and more positive formulation in the series of well-known essays commencing with the *Destiny of Man*, 1884, and ending with the Ingersoll lecture on *Life Everlasting*, posthumously published. Here the work of Professor Royce is at its best. Eschewing criticism, as excluded by the limitations of his task, he gives a lucid, masterly exposition of what Fiske really altered at this point in the Spencerian thinking, of the motives which led him to this continuous yet fundamental spiritual development, and of the real facts concerning the mooted question whether his later views had been contained in his earlier doctrine, or constituted, as most critics believed, a marked departure from the conclusions which had previously been advocated. As against the critics, Royce holds that the germs of Fiske's defense of faith were present in the early work; but against Fiske himself, that their development into the completed doctrine amounted to an essential change of position, the full import of which was not evident to its author. Other principal topics treated in the Introduction are the relation of Fiske to Spencer, together with the distinctive characteristics of the American writer's evolutionary reflection and the relations of the *Cosmic Philosophy* to later evolutionary thought. Most readers will regret that this last subject has not been discussed with greater fullness. No one would desire Professor Royce to depart from his wise decision to restrict himself to a statement of the lines along which, in view of the progress of thought, Fiske would probably have sought to revise his treatise if during his lifetime he had undertaken to prepare a new edition of the book. But a more complete treatment than it was possible to give in the few pages at the close of the Introduction of the considerations, dependent upon recent speculation and discovery, which must necessarily have weighed with him in the prosecution of this task would have increased the value of the argument. To gain this it would have been advisable, if space was limited, to sacrifice some of the more special historical inquiries. Besides the Introduction, the editor has added here and there a footnote to the text. Apart from these notes, the text is reproduced as it was written thirty years ago. The new edition is in a form worthy of the work, as well as of the high reputation of the publishers. If any criticism were in place, it would be a regret that the number of volumes was not made three, or even two.

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#### HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

*British Political Portraits.* By JUSTIN MCCARTHY. Crown 8vo, pp. 331. New York: The Outlook Company. Price, cloth, \$1.50.

These are portraits of persons who, with the exception of Lord Salisbury, are still alive and active. They are public men who have made a notable record, but whose work is not yet done—A. J. Bal-

four, Lord Rosebery, Joseph Chamberlain, John Morley, Sir William Harcourt, and others of like importance. Writing of such leaders and their work, Justin McCarthy has every advantage of personal acquaintance and close and prolonged observation. His judgments have the tone of competence and fairness. Of necessity the history of modern English politics passes in review as the arena of the activities of the celebrities here characterized. Of Balfour at his first appearance in the House of Commons, McCarthy says: "He was tall, slender, graceful, and pale, with something of an almost feminine attractiveness in his bearing, although he was as ready, resolute, and stubborn a fighter as any one of his companions in arms. He had the appearance and the ways of a thoughtful student and scholar, and one would have associated him rather with a college professor's chair than with the rough and boisterous battling of that eager, vehement, and often uproarious assembly, the House of Commons. He was a fluent and ready speaker, but never declaimed, never attempted eloquence, and seldom raised his clear and musical voice much above the conversational pitch." Balfour does not debate for the sake of debating. He does not share that joy in strife which men like Palmerston, Disraeli, and Gladstone manifested. His shy and shrinking nature undertakes public speech only under a sense of duty. "There are some men," says McCarthy, "gifted with a genius for eloquent speech, who have no inclination for debate. John Bright said he would never make a speech unless duty imposed it. Yet Bright was a born orator, the greatest Parliamentary orator I have heard in England, not even excepting Gladstone. Another man who shrank from public speaking, though he had to spend most of his manhood life making speeches inside and outside of the House of Commons, was Parnell. He never would have made a speech if he could have avoided it; he even felt a nervous dislike to the mere putting of a question in the House." Of Balfour's books, *The Foundations of Belief*, etc., McCarthy says that "the world did not take them very seriously, but, for the most part, regarded them as the attempts of a clever young man to show how much more clever he was than the ordinary run of believing mortals." Two public leaders most unlike are thus contrasted: "Balfour is an aristocrat of aristocrats; Chamberlain is essentially of the middle class—even the lower middle class. Balfour is a constant reader and student of many literatures; Chamberlain, to put it mildly, is not a bookworm. Balfour loves open-air sports and is a votary of athleticism; Chamberlain never takes any exercise, not even walking exercise, when he can possibly avoid the trouble. Balfour is by nature a modest and retiring man; Chamberlain is always 'Pushful Joe.'" Lord Salisbury is described as "the most interesting and picturesque figure in the British Parliament since Gladstone." In his early days in the House of Commons he was referred to by Disraeli as "a master of flouts and jeers." He was a brilliant speaker, thought-

ful and statesmanlike as well as brilliant; a maker of happy phrases, who yet convinced his hearers by sheer intellectual force of argument. In his young manhood, after graduating from Oxford, he went to Australia and actually worked as a digger in the gold mines. McCarthy thinks Salisbury might have been a really great Prime Minister, if there had not been in him too much of the thinker, the scholar, and the recluse to permit of his being a thoroughly effective leader of those who had to acknowledge his command. He had a bad memory for faces and names, took no delight in social life, and made no effort to conciliate men. Lord Salisbury was as well known to the general public as Mr. Gladstone. "He was a frequent walker in St. James Park and other places of common resort; and everybody knew the tall, broad, stooping figure, with the thick head of hair, bent brows, and careless, shabby costume. No statesman could be more indifferent to the dictates of fashion as regards dress and deportment. He was one of the worst-dressed men in respectable circles in London. In this he was a contrast to Disraeli, who, to the end of life, showed in his dress the instincts and vanity of a dandy." McCarthy says: "Great political orators seem to have passed out of existence. Our last great English orator died at Hawarden a few years ago. We have, however, some brilliant and powerful Parliamentary debaters, foremost among whom is Lord Rosebery; who is also, for great ceremonial occasions, our very foremost speaker. Rosebery has been a darling favorite of fortune. From his birth all advantages have been showered upon him, and his public career has been proportionate. He has held various administrative offices; been twice Foreign Secretary and twice Chairman of the London County Council; Prime Minister and leader of the Liberal Party; President of the Social Science Congress; Lord Rector of two great universities. Yet the public feeling is that he has yet to do his greatest work." When Joseph Chamberlain, who now fills the public eye, first appeared in the House of Commons as democratic member for Birmingham the Tories in the House were apprehensive. The tone of his printed political speeches had made them expect to see a wild Republican, a rough and shaggy man, of uncouth appearance, and thunderous voice. Judge their surprise when a pale, slender, delicate-looking, closely shaven person, neatly dressed, with hair smoothly brushed, and wearing one dainty eyeglass constantly fixed in his eye, rose to address the House. "Looks like a ladies' doctor," muttered one stout Tory. "Seems like a head clerk at a West End draper's," commented another. The speech was delivered in a clear voice, with quietly modulated tones, and with no sign of the mob-orator. The Tories felt at once that a man of great ability, gifted with remarkable capacity for argument, and likely to hold his own against the strongest, had arrived in the House. A chief figure in English public life to-day is John Morley. Much interest is felt in the *Life of Gladstone* which he is writing. For that work

he has extraordinary gifts, especially he is a master of lucid and vigorous prose, but one wonders how Morley, who was once an aggressive agnostic and an associate of Positivists like Richard Congreve and Frederic Harrison, will deal with the religious side of Gladstone. That dealing may be expected to reveal something of the present views of John Morley himself. Morley is a rare combination of philosophical thinker, vivid biographer, Parliamentary debater, and practical administrator. He has already written masterful biographies of Cobden, Burke, Voltaire, and Rousseau. One of the most striking and forcible figures in England to-day is John Burns, the ablest representative of the working class which is becoming so strong a power in the organization of political and industrial life in Great Britain. He was born in poverty and his school days ended before he was ten years old, when he was set to earn his living in a candle factory. When he was twenty-one he went to Africa as engineer on an English steamer on the river Niger. There his adherence to total abstinence gained him the sobriquet of "Coffee-pot Burns." What other workmen spent in drink and dissipation he saved up. And when he left Africa his savings were enough to give him a tour of several months through Europe, which enlarged his knowledge, expanded his mental horizon, and gave him new ambitions. Settling down to work as an engineer in England he grew restless at seeing the workingmen "like dumb driven cattle," and felt willing to be "a hero in the strife" which might set them free. He became a political agitator for the rights of the working class. His powerful voice was heard by vast multitudes at open-air meetings in Hyde Park and Trafalgar Square. He was no ranting declaimer, but a man of rugged and incisive sense who argued his case with reason, intelligence, and common sense. In the course of time John Burns became a member of the House of Commons as the representative of his class, and England was compelled to give attention to their grievances and demands. He has commanded the respect, and even the admiration, of the House. He is a strong fighter for his principles and his cause, but there is no roughness in his manners, and his smile is sweet and winning. He is strong and wiry physically as well as mentally. He has been seen to take up in his arms a big elderly man, who had fainted in the crush of a public meeting, and carry him off to a quiet spot, with the ease and tenderness of a mother carrying her child. He is a useful and hard-working member of Parliamentary committees, and his Battersea constituents regard him with proud confidence as the most distinguished and influential champion and leader of the working class. James Bryce is universally recognized as an illuminating intellectual force in the House of Commons, indeed one of its most valuable instructors, altogether its best-read and most scholarly man. He is known everywhere by his great historical work, *The Holy Roman Empire*, and his other book, *The American Commonwealth*, which ranks with De Tocqueville's

*Democracy in America.* When James Bryce rises to speak in the House, the news goes out through lobbies and smoking room, "Bryce is on his legs;" and men of all parties are heard to say, "Bryce is up—I must go in and hear what he has to say." All men know that he will tell them something they did not know before, or will put the case in some new and significant light. With all his knowledge he is never overbearing and oppressive, but attentive and deferential to others, seeming to share with Gladstone the belief that every man, however moderate his intellectual qualifications, has something to tell which the wisest may profit by listening to. The most amusing speaker in the House of Commons is Henry Labouchere, proprietor and editor of that sprightliest and most independent of weeklies, *Truth*. No other important journal in the world is so completely the organ of so extraordinary or so influential a personality. Probably his keenest delight in life is the exposing of charlatans and shams. His paper is well named; it declares unflinchingly and mercilessly the Truth as Labouchere finds and feels it. Whoever studies Mr. McCarthy's *British Political Portraits* will have a somewhat comprehensive view of the public and Parliamentary life of contemporary England.

*Life of Isabella Thoburn.* By Bishop JAMES M. THOBURN. 12mo, pp. 373. Cincinnati: Jennings & Pye. New York: Eaton & Mains. Price, cloth, \$1.25.

Never was the gist of a notable life put in a few choice words that so admirably told the whole story more completely than the striking sentence from the pen of Bishop Moore on the front page of the *Life of Isabella Thoburn*. He writes: "Isabella Thoburn stood for a host bannered and resistless. She filled the eye of our young womanhood; she was the pick and flower of our chivalry. She united in herself the limitless receptivity of Mary with Martha's ceaseless activity. She made godliness plain to the aged and attractive to the young. She illustrated the whole circle of Christian virtues. Speak of woman's work and the saintly form of Isabella Thoburn rises to thought, aureoled in love. Her life glorified the missionary work; her death enshrines it in the Church's heart forever." With so noble a foreword one looks eagerly to see what manner of woman this is whose life is chronicled by Bishop J. M. Thoburn, her brother. The volume of 373 pages 16mo tells in "meager outline" the remarkable story. Two notable things stand out in this story—Miss Thoburn's close relation to the beginnings of two great movements that are practically transforming the plans and methods of the Christian Church and are setting free for the service of the human family in new and larger ways all the wealth of faculty that lies in womanhood. These two movements in each of which she was a pioneer were the beginning by the Woman's Foreign Missionary Society of woman's work for women in foreign lands, and the "deaconess movement," whereby women are definitely trained, enrolled, and set to work as a distinct and recognized part of the

Church's forces in the service of mankind along all lines of remedial and cultured ministry in all lands. In the former movement she was one of the two first unmarried women sent to the foreign mission field in India, and in the sending of her there was practically forced into existence a society of women for the support of unmarried women in foreign lands. She was also a very great help in the early days of the "deaconess movement," bringing the prestige of her Indian leadership and her balanced mind with well-digested opinions to bear upon its difficulties. In telling the story of her missionary life abroad Bishop Thoburn gives the reader such an insight into the actual work of the mission field, such a picture of its lights and its shades, and, above all, so clear a statement of the social conditions that call distinctively for woman's work as make the volume, beyond any we have seen, a necessity to anyone who would understand the basal facts of woman's mission to the heathen world. Trained through a wider range than most women, Miss Thoburn was teaching in Ohio when her brother wrote her from India describing the difficulties of heathen womanhood, and suggesting that only the thorough training of a number of picked girls could ever introduce a change in Hindu society. "The letter closed with the question, written thoughtlessly, 'How would you like to come and take charge of such a school if we decide to make the attempt?' By the first steamer that could bring a reply came the ready and swift response that she would come as soon as a way was opened for her to do so." That in the opening of this "way" Providence would thrust into existence a great organization which is now one of the mighty evangelizing agencies of the Church was not then in the mind of either of these correspondents. But so it ever is in the inner history of the Church. What a few seeing souls, moved upon by the Spirit of God, faintly discern as a coming beam of light across unexplored and untraveled territory to-day is to-morrow the well-marked and lighted path for myriads of feet. In India the range of Miss Thoburn's activities and her perfect response to the varying needs of each day take one into the intimacy of a large, hospitable nature so placed as to find abundant room for its fullest development. What a seer she was! How easily and how accurately she looked into the heart of social problems and various conditions so utterly unlike any with which she had been acquainted! And how skillfully she used her resources of strength and means and influence to meet the needs she saw. Her strength lay particularly in her keen power of analysis. She saw straight, and saw to the bottom. And when she saw she immediately got to work to right the wrong basally and to build a future which should not hold the fundamental defects of the past. She was not a radical—she was certainly not a conservative. She saw the facts, and when time-honored ways called for mending she immediately tried to mend them. And when time-honored ways for mending the evil did not mend she did not hesitate to change them. That a

thing or a method was old or new had nothing to do with her use of it. The only question with her was, "Will it work?" She never obtruded the fact of newness of method, but went steadily along. Thus she may be said to have created in North India the movement for the higher education of Hindu women. And hers was the first "Woman's Christian College" in all Asia. And again, later, she was the mother of the deaconess order in that far land. A woman of widely hospitable nature, in her European, Eurasian, Moslem, and Hindu alike found friend and adviser. And in her the teacher met the earnest evangelist, and the saint with a touch of mystic enthusiasm was mingled with the hard-headed woman of affairs. And with it all she was so unpretending, so kindly and genial, so free from any affectation, so genuine and so simple in her ways, the poorest and the humblest were happy in her company and the most cultivated found her worth while. In her Lal Bogh Home which housed her college hung a motto, "This house for God"—that was the key to it all. The closing chapter of the book is by Miss Lilanati Singh, a pupil and afterward a fellow-teacher. The chapter breathes the fragrance of a great love and a deep devotion. Happy the teacher and rare who can thus grip the heart of a scholar. And how saintly the influence of the teacher let Miss Singh testify: "How can I tell the story of her beautiful, perfect life as I have seen it these ten years. Again and again the thought would come to me that, just as Jesus came to show us the Father, she had come to show us Jesus." One closes this book with a strange stir of heart. You have journeyed in loving companionship with a strong, fragrant soul. That the life was lived in that weird, romantic East which ever sets one dreaming, and that its story is written by the firm, sure hand of a brother who shared her life and was beyond all others her fellow-missionary, gives this book intense interest. We commend it earnestly to all Christian men and women as a spiritual tonic, and as a window into the heart of great movements that affect mightily our day.

#### MISCELLANEOUS.

*The Emphasized Bible.* A new Translation designed to set forth the exact Meaning, the proper Terminology, and the graphic Style of the Sacred Originals; arranged to show at a glance Narrative, Speech, Parallelism, and Logical Analysis, also to enable the student readily to distinguish the several divine names; and emphasized throughout after the idioms of the Hebrew and Greek tongues, with expository introduction, select references, and Appendices of Notes. This Version has been adjusted, in the Old Testament, to the newly revised Massoretico-Critical text (or assured emendations) of Dr. Ginsburg; and, in the New Testament, to the critical text ("formed exclusively on documentary evidence") of Drs. Westcott and Hort. By JOSEPH BRYANT ROTHERHAM, Translator of the "New Testament Critically Emphasized." Volume I, Genesis-Ruth; Volume II, 1 Samuel-Psalms; Volume III, Proverbs-Malachi. Large 8vo, pp. 920. New York: Fleming H. Revell Company. Price, cloth, \$2 per volume.

We have presented this title entire, just as the author has written it and the publisher printed it in the front of each volume. It is

surely comprehensive. It makes a preface unnecessary, a table of contents needless, and an index uncalled for. The book is as quaint, curious, and old-fashioned as its title. Its production cost immense labor—that is evident on the first glance, and is increasingly clear as one turns page after page. It is sad to have to say that it is wasted labor and misdirected industry. Here is a new translation of the Old Testament. There is always need for another translation of the Old Testament, for no man and no company of men have ever yet sounded all its depths, nor been able to set all its musical numbers into the measures of English speech. But when a new translation is made it must be made only by a man who knows the former translations and who knows the *progress which has been made in biblical philology and lexicography since these translations were produced*. Now, Mr. Rotherham knows the former translations, but his knowledge does not extend to and embrace modern progress in biblical science. His authorities are scanty and meager in the extreme. He follows Ginsburg's text of the Hebrew Bible and his introduction, and follows them with an amazing devotion. He has used only one modern Hebrew Grammar (Davidson's) and knows only the old Davies version of the Gesenius Grammar and nothing of the great grammars of Stade and König in German. For dictionaries he has used the Oxford Gesenius (edited by Brown, Driver, and Briggs) as far as published, and the antiquated edition of Tregelles. He knows nothing of the new German Gesenius or of the Siegfried and Stade. In respect of commentators he is still worse off, for we can find cited no other commentaries than the expository books of George Adam Smith. Delitzsch, Dillmann, and Driver are unknown or unused, and the long line of the great critical commentaries in German and even in French are unexplored. Ginsburg's Hebrew Text is good, but ought in no wise to be followed blindly, as Rotherham would have learned had he been able, or willing, to learn from Kautzsch, Kittel, Nowack, and others who have proved and tested his work. In short, the translation does not meet the requirements of modern scholarship. As to its *emphasizing*, we need only say that the whole process is misleading or worthless. The Hebrew language has indeed means to indicate emphasis, but the Hebrew Bible is not therefore a plain bespattered with rocks of emphasis. Rotherham has simply turned the plain letter of Scripture into a sea of diacritical marks. The people who need all this instruction in finding the emphatic words would never take the time or care to understand and utilize such volumes as these. The rest have no need for such crutches.

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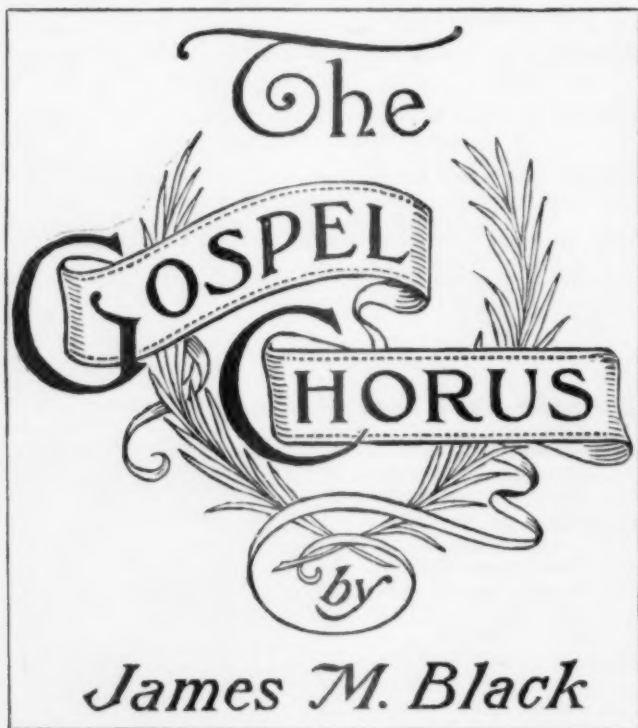


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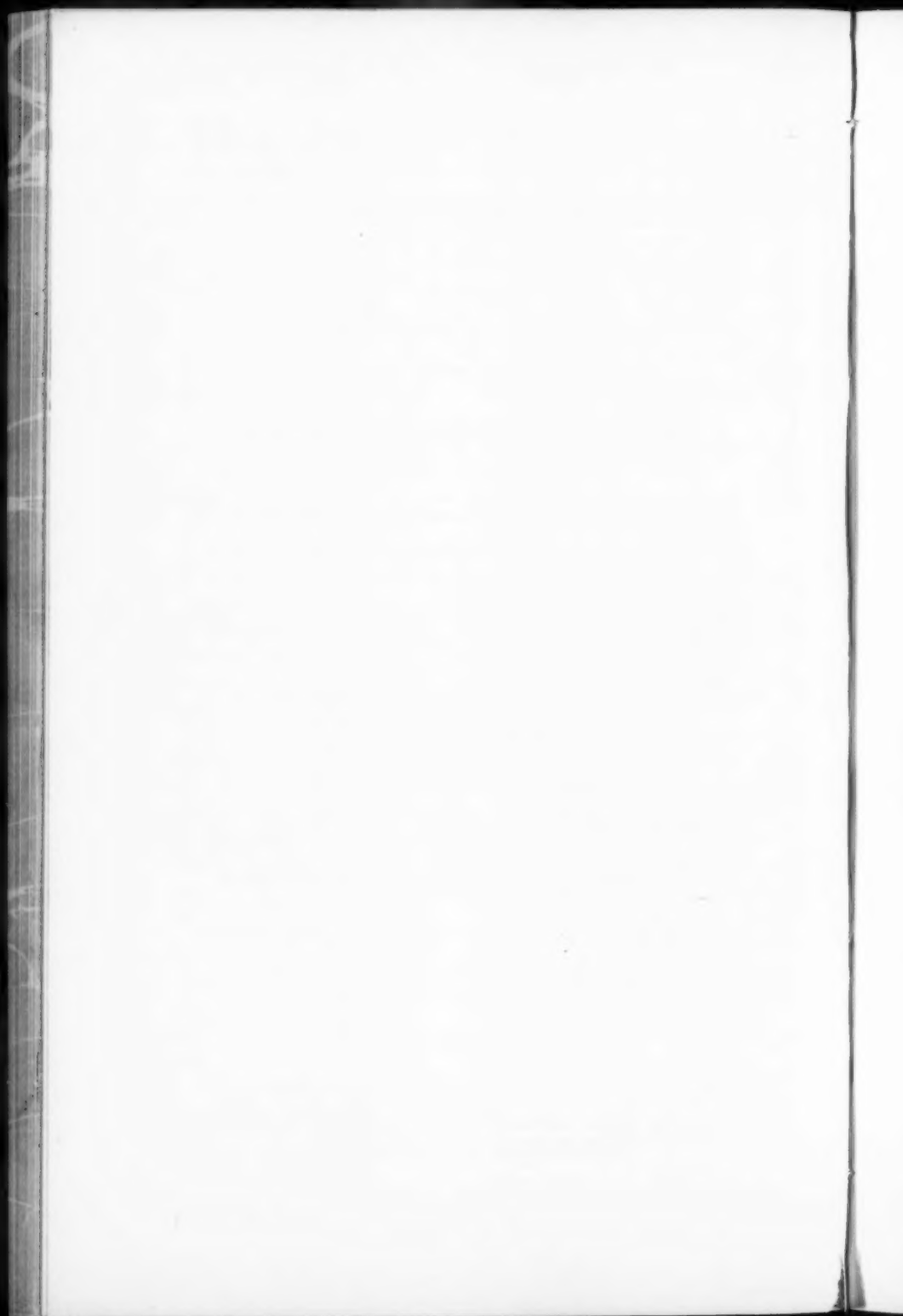
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